Al Amaali

THE DICTATIONS OF

Sheikh al-Mufid



Translated by

Mulla Asgharali M.M.Jaffer

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Foreword

Sheikh al-Mufid wrote nearly 194 books and treatises, out of which few have survived passage of time, and meticulously planned destruction of the Shia resources. Among the surviving ones, we have his "AL AMAALI" which is also known as "AL-MAJAALIS". His student al-Najashi has mentioned it as "AL-AMAALI AL-MUTAFARRIQAAT".

These were sessions held in the month of Ramadhan where al-Mufid read the traditions giving the chain of narration ending up to himself and the students wrote them down. Those who were absent wrote down from the recording of their colleagues, and then got it ratified by reading the text over to him.

The session began in the month of Ramadhan, 404 Hijra at the residence of one of his students Dhamrah Abul Hasan Ali b. Muhammad Ibn Abd al Rahman al-Farsi who lived in Baghdad. It ended in the month of Ramadhan 411 Hijra, just two years before his death. It has 42 sessions of varying durations.

With his profound insight of the subject matter, familiarity with all the other works of the author, and mastery of both Arabic and English languages, Mulla Asgharali M.M. Jaffer has renderd this work with much flair and lucidity. The comprehesive contents pages with subject subtitles will make this a useful publication for the lay reader as well as the serious researcher. We hope that this first attempt at publishing the translation of an ancient resource on Hadith will be well received.

Hasnain Walji

Secretariat

World Federation of KSI Muslim Communities.

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The Past master: Sheikh Al-Mufid

Sheikh Tusi, (d. 460 A.H.) introduced his mentor Sheikh al Mufid, in his *al Fihrist* thus:

"Muhammad b. Muhammad b. al-No'man, al-Mufid, had the kunya Abu Abdillah, and was well known as Ibn-al-Muallim. He was among the Imamiyya theologians, and was its final authority in his time. And he was a jurist (Faqih) of the advanced order, a man of polite demeanor, he was perspicacious and quick at repartee"

Sheikh Mufid was born on 11th Dhul Qa'dah, 336 Hijra (or 338 A.H. according to Sheikh Tusi) in Ukbara near Baghdad. He grew up under the care of his father who taught him the fundamentals of Arabic literature. Thereafter, accompanied by his father, he came to Baghdad and studied under the tutelage of al-Husain b. Ali al-Basri al-Mu'tazali, popularly known as Al-JUAL, and Abu Yasir, the slave of Abul Jaish. In the ensuing year he qualified as an Alim of keen insight, a jurist of high repute and a formidable logician. In spite of being in the prime of his life, he enjoyed supremacy over most of his contemporaries, and became known as an acknowledged authority of Imamiyya sect. The ruler of his time, Sultan Adud-ud-daulah al-Daylami al-Buwaihi frequented at Sheikh's residence to pay him respect, and to inquire after his health when taken ill.

The Origins of the title al Mufid

Once his tutor Abu Yasir recommended that he attend the lessons in theology by Ali B. Isa al-Rummani, so as to gain deeper insight into the subject. Sheikh excused himself by saying that he was not acquainted with al-Rummani, and therefore needed an introduction. Abu Yasir gave him a letter and also arranged for someone to go with him to al-Rummani.

Sheikh al-Mufid says, I entered his class, and was impressed by the great number of students. So I sat at the end of the crowd, managing to creep forward as some members of the assembly left. Then I saw one man enter, saying: "(O Master), there is someone at the door who insists on being admitted to your presence. He is from Basrah." The master said: "Is he a man of any erudition?" The servant said: "I do not know, but he seems very keen to be let in." The Master relented, and the man from Basrah entered. The Master welcomed him respectfully, and they had a long conversation between them. Then he asked the Master, Ali b. Isa: "How do you view al-Ghadeer and al-Ghar (the event of the cave in which Abu Bakr accompanied the Prophet during Hijrah)?" Ali b. Isa replied that "the report of al-Ghar was a

recognised event, while al-Ghadeer was just a narrative. And a narrative is not as mandatory as a recognised event." The man from Basrah then left without making any reply.

Al Mufid says: Then I came forward and said: "O Sheikh, I have a question." He said: "Ask." Then I asked: "What do you say about the one who fights a just Imam?" He said: "Such a person would be an infidel." Then, after a pause, he rectified himself and said: "He would be a transgressor." I asked: "What do you say about Amirul Momineen Ali b. Abi Talib, peace be upon him?" He said: "I believe he was an Imam." So I asked: "Then what do you say about the day of Jamal and Talha and al-Zubair?" He retorted that both of them had repented. I said: "The battle of Jamal is a recognised event, while their repentance is a mere narrative."

Upon hearing this, he said: "Were you present when the man from Basrah put his question?" I said "yes." He said: "Well, a narrative compares a narrative, and a recognised event compares a recognised event." Then turning to me again, he asked: "What is your name and who is your tutor?" I said: " I am known as Ibn al-Muallim, and my tutor is Abu-Abdillah, al-Jual." He said: "Stay where you are."

Then he entered his room and came out with a letter, instructing me to hand over to my tutor. When I gave the letter to my tutor, he read it and then laughed. "What transpired between you in his class? He has asked me to confer upon you the title of al-Mufid." I related to him the story, so he smiled.

The above incident has been recorded by Mirza Muhammad Baqir al-Khwansari in *Rawdhat-ul-Jannaat* (vol. 6 p. 159), quoting from *al-Saraa-er* of Ibn ldrees and from *Majmua'h Warraam*. But Ibn Shahr Ashob in his *Ma'alimul Ulamaa* says that the title 'al-Mufid' was given to Sheikh al-Mufid, by our twelfth Imam, al-Hujjah, Sahebuzzaman, may his advent be soon.

A teacher of great Ulama

Sheikh Mufid was a man of diverse talents. Besides being a jurist of the first order, he was a great literary figure, analytic historian, theologian and traditionist. His status as a Marja' of his time kept him extremely busy, yet he found time to conduct his teaching sessions, from which emerged great Ulama like Seyyid Murtadha (Alamul Huda), Syed al-Radhi (the compiler of *Nahjul Balaghah*), Sheikh Tusi (who laid the foundation of Hawza of Najaf), al-Najashi and others. Questions poured in from far and wide, and Sheikh answered them all. In fact, he was the defender of Imamiyya Sect, adequately aware of the needs of the Islamic world. To his credit stand several great works written in various Islamic sciences.

Ibn Abil Hadeed al-Mo'tazaly in his commentary on *Nahjul Balaghah* writes that once Sheikh Mufid saw Fatima al-Zahra, peace be upon her, in his dream. She was accompanied by her two young sons, al-Hasan and al-Husain, peace be upon them. Addressing him, she said: "O my Sheikh, teach Fiqh (Jurisprudence) to these two boys of mine." Next day, Fatimah, the mother of Seyyid Murtadha and Syed al-Radhi came to Sheikh, holding hands of her two young sons, and uttered the same words which Fatemah al-Zahra, peace be upon her, had uttered in his dream.

Tributes by other scholars

Al-Dhahabi, the renowned Sunni scholar, paid tribute to al-Mufid in his *Siyaru A'alaam al-Nabalaa* (Vol 17 p. 344) saying:

The learned man of Rafidhah sect, (Rafidhah meaning Shia) author of various books, Sheikh al-Mufid. His name was Muhammad b. Muhammad b. al-No'man al-Baghdadi al-Shii, popularly known as Ibn al-Muallim. He was a versatile man, with numerous treatises and theological dissertations to his credit. He was a man of reticence and refinement. Ibn Abi Tayy has mentioned him in the *History of the Imamiyya* at length, saying: "He towered high above his contemporaries in all branches of knowledge, excelling in the principles of Fiqh, Fiqh, the traditions, the science of al-Rijal, (discerning the veracity of the narrators of the traditions), exegesis of al-Quran, Arabic grammer and poetry. He entered into debate with men from all faiths and persuasions. The Buwaihid kingdom looked upon him with great respect, and he had won the favours of the Caliphs. Resolute, charitable and humble, he was ascetic in his habits, always engrossed in prayers and fasting, and wearing coarse clothes. Reading and learning were his main traits, and he was blessed with a very retentive memory. It is said that he had committed every work of the opponents to memory, and was thus able to answer all their doubts and disputes. Always keen to learn more, frequenting book stores. It is said that Adud al-Dawlah visited him at times, and used to say: 'Plead, and thou shalt be granted.'"

Baghdad was the capital city of Islamic Empire teeming with learned ulama of diverse denominations. Quite often, sessions of religious polemics were held in presence of the kings, and all the men of influence. Sheikh Mufid invariably attended these debates, and ably argued to defend the Shia faith. The effect of his formidable arguments was such that his adversaries prayed for his death! And when al-Mufid died, they displayed their joy without any shame. Ibn al-Naqib held a function for rejoicing when he heard of al-Mufid's death, and according to *Tarikh Baghdad* (Vol. 10 p. 382), he said: "I do not care when I die, after having witnessed the death of Ibn al-Muallim."

A Memorable Dream

Al-Karajaki has reported that once Sheikh Mufid saw a dream, and then dictated it to his companions and disciples. He said: I dreamt that as I was passing through a street, I saw a large crowd gathered around someone. On enquiry, I was told that they had surrounded Umar b. al-Khattab, the second Caliph. I pushed myself forward, and when I came near him, I said: "O Sheikh, do you allow me to ask a question?" He said: "Ask." So I said: "Would you explain me how is the excellence of your friend Abu Bakr established by the *Ayah* in which Allah says*: 'the second of the two, when they were in the cave'*. Your friends are making too much out of it."

He said: "This *Ayah* proves Abu Bakr's excellence in six ways:

Allah mentions the Prophet, peace be upon him, and then mentions Abu Bakr with him, as his second of the two;

Allah mentions them as being together at one place; which is a sign of mutual affinity;

Allah adds further quality of being the Prophet's "SAHIB", the Companion;

Allah relates how kind and caring the Prophet was towards Abu Bakr when he told him, "Don't grieve";

Where the Prophet assured Abu Bakr that "Allah is with us" meaning that He will help both of them simultaneously;

Allah revealed that He will send down AS-SAKINAH (serenity) upon Abu Bakr because as far as the Prophet was concerned, AS SAKINAH never parted from him

These are six proofs of Abu Bakr's excellence from the mentioned Ayah."

Sheikh Mufid says: "I told him that he had indeed made a good effort to make his point, and had left no room for any other person to be a better advocate for his friend. But I was going to demolish the arguments, making it like ashes blown away by the fast wind."

Sheikh said:

"When you say that Allah has mentioned the Prophet, peace be upon him and his progeny, and then mentioned Abu Bakr as his second, I do not see anything extraordinary in that. For if you ponder over it, you will find that Allah was only revealing the number of persons present in the cave. They were two; there could have been a Mo'min and a Kafir and they would still be two."

"And when you talk of they being together at one place, it is again as simple as the first case. If there was one place only, it could have been occupied by a Mo'min and a disbeliever also. The Mosque of the Prophet is definitely a better place than the cave, and yet it was a gathering place for the believers and the hypocrites. The Ark of Prophet Noah carried the Prophet Noah, together with Satan and the animals. So being together at one place is no virtue."

"And when you talk about the added quality of being 'SAHIB', the companion, this indeed is a weaker point than the first two, because a believer and a disbeliever can both be in the company of each other. Allah, Most High, used the word 'SAHIB' in the following Ayah: *'His "SAHIB" (companion) said to him while he was conversing with him: Have you disbelieved in the One Who created you from soil and then from a small quantity of sperm, then fashioned you harmoniously as a man?'* (al-KAHF V. 37). Further, we find in Arabic literature that the word "SAHIB" is used for the accompanying donkey, and also for the sword. So, if the term can be used between a Momin and a Kafir, between a man and his animal, and between a living and an inanimate object, then what is so special in it about your friend?"

"And the words 'Don't grieve' were not meant for any solace;. Because it was a statement forbidding an act. In Arabic, we have 'donts' and 'dos' as imperative verbs. Now, the grief expressed by Abu Bakr was either an act of obedience or disobedience. If it was obedience, the Prophet would not have forbidden it, therefore it is proved that it was an act of sin and disobedience."

"As for the assurance that 'Allah is with us', the pronoun 'us' was used by the Prophet for himself The use of plural pronoun for oneself is a sign of ones elevated status. Allah says: *'Indeed, We are the One who has revealed the Quran, and We will most surely preserve it.'* (Al-Hijr V.9). And again: *'We are the One who gives life and ordains death, and We are the inheritor'* (al-Hijr V.23). And the Shias have their own version, which does not seem far-fetched. They say that Abu Bakr told the Prophet that his grief was for Ali b. Abi Talib (who was left behind in Makkah), and the Prophet replied: 'Do not grieve, surely, Allah is with us' meaning; with me and my brother, Ali b. Abi Talib."

"Your claim that AS-SAKINAH (serenity) was sent down to Abu Bakr is indeed outrageous. Because the verse clearly states that the serenity came unto him who was helped with the unseen army.

The Ayah says:

'... Then Allah sent down on him His serenity and strengthened him with unseen forces'

(al-Tawbah: 40).

So if AS-SAKINAH had descended upon Abu Bakr, he would have received the support of the unseen army. In fact, it would have been better if you had not attributed this to Abu Bakr. For according to Quran, this serenity was sent down on the Prophet twice:

'Then Allah sent down His serenity upon His messenger and the believers, and sent down forces which you did not see ...'.

(al Taubah:V.26).

'Then Allah sent down His serenity upon His Messenger and the believers, and adhered them to the word of piety'

(al-Fath: V. 26).

In both places, the believers shared the serenity with the Prophet, but in this event of the cave, serenity was sent down to the Prophet alone, excluding Abu Bakr. This may be a pointer to the fact that Abu Bakr was not among the believers!"

Sheikh Mufid says that Umar made no reply to my arguments, and as people around him scattered, he woke up from his sleep.

An account of his death

Sheikh Mufid died on the eve of Friday, 3rd of Ramadhan, 413 A.H. His student Syed Murtadha prayed the Salaat of Mayyit for him, in the presence of nearly eighty thousand people, a crowd never seen before in any funeral in Baghdad.

Sheikh Tusi (d. 460 A.H.) describes this sad event in *al-Fihrist*:

"The day of his death drew the largest crowd ever seen in any funeral, and both, friends and foes, wept uncontrollably".

Al-Mufid remained buried in his own house for two years, and then his body was transferred to Kadhmain where it was interred near his mentor, Ja'far b. Qawlayh's grave facing the feet of our 9th Imam, Imam Muhammad Taqi, al-Jawad, peace be upon him. His grave is still visited by those who visit the holy shrines in Kadhmain.

Peace be upon him on the day he was born, and on the day he died, and on the day

he will be resurrected alive.

Chapter 1

The First Assembly

In the name of Allah,

Most Merciful, Most Beneficent

All praise be to Allah, the Sustainer of the worlds.

And blessings and peace be upon the noble master, Muhammad b. Abdillah, the last of the Prophets,

and upon his progeny, (who are) the straight path,

the infallible Imams.

May peace be upon them all from Allah.

It met on Saturday, the first of the month of Ramadhan, in the year 404 Hijra, in Baghdad at the location called al-Zayyarain on the Rib'ah street, at the residence of Dhamrah Abul Hasan Ali b. Muhammad b. Abdul Rehman al-Farsi, may Allah perpetuate his honour, by way of dictation from his books:

1. Registering Good Deeds

The grand Shaikh al-Mufid Abu Abdillah Muhammad b. Muhammad b. al-No'man, may Allah continue to bless him with His protection and beneficence today said: Abul Hasan Ahmed b. Muhammad b. al-Hasan b. al-Walid reported to me from his father Muhammad b. al-Hasan, from Muhammad b. al-Hasan al Saffar, from Ahmed b. Muhammad b. Isa, from Muhammad b. Khalid, from Ibn Hammad, from Abu Jamilah, from Jabir b. Yazeed that Abu Ja'far Muhammad al-Baqir, peace be upon him, reported from his father that:

"Surely, the Angel appointed to the servant (of Allah) records (everything) in his books of deeds. So, register a good deed at its beginning and at its end, (so that) Allah may forgive you that which transpires in between."

2. Condition for the Acceptance of Acts of Devotion.

He said: Abul Hasan Ali b. Muhammad b. Al-Zubair al-Kufi reported to me, with

permission to report from Abul Hasan Ali b. Faddhal, who reported from Ali b. Asbat who reported from Muhammad b. Yahya, the brother of Mughallas, from al-Ula b. Razin, from Muhammad b. Muslim, from one of the two (Imams), peace be upon them, saying that:

I told him: "We see a man deeply engrossed in the acts of devotion, humble and trying his best (to please Allah), yet he is opposed to you. Does that benefit him anything?"

He said: "O Muhammad, the similitude of us Ahlul Bait is like that of a household among Banu Israel, of whom whoever strived devotedly for forty nights, his prayer was answered." Among them there was one who strenuously worshipped for forty nights and his prayer went unanswered. So he came to Isa, son of Maryam, peace be upon him, complaining about the situation he was in, and beseeching him to pray for him. So Isa made ablutions, and prayed. Allah revealed unto him: "*O Isa, surely, this servant of mine came through a gate other than the one through which I am reached. He prayed while his heart had doubts about you. So, (even) if he called upon me till his neck were severed and his fingers fell apart, I would not answer him."*

Then Isa approached him and said: "You call upon your Lord while your heart doubts His Prophet?"

He said: "O Spirit of Allah, and His word, by Allah, it was like what you said. Now, please pray unto Him to remove that from me." Then Isa prayed (for him) and Allah accepted it from him, and he was again reverted to his household.

Similar is the case of us Ahlul Bait. Allah does not accept the acts of devotion from a servant who doubts about us.

3. Al-Harith Al-Hamadani and Ali b. Abi Talib (AS)

He said: Abul Hasan Ali b. Muhammad b. al-Zubair reported to me from Muhammad b. Ali b. Mahdi, who reported from Muhammad b. Ali b. Amru who reported from his father, from Jamil b. Swaleh, from Abu Khalid al-Kabuli, from al-Asbagh b. Nubatah who said:

Al-Harith Al-Hamadani called upon Amirul Mo'mineen (Ali Ibn Abi Talib) with a company of the Shias, and I was among them. Al-Harith walked with a bent stature, hitting his walking stick hard on the ground. He was indeed ill. So Amirul Mo'mineen came close to him and al-Harith had a good standing in his estimation, and he said: "How do you find yourself, O Harith?"

He said: "The vicissitude of time has overtaken me, and the dispute among your companions about you and the three before you, has added to my anguish and anger. There are those who have gone to the extreme in their passionate love for you, and those who are yours in moderation, and those who waver in doubt, not knowing whether to proceed or recoil."

He (Ali) said: "Suffice it for you, Oh brother (from) Hamadan! Be it known that my best followers are the people united on the middle path. To them should the extremists return, and with them should the hesitants join."

Then al-Harith said: "My father and mother be your ransom, could you (further clarify so as to) remove the filth from our hearts, and (to) make us as sure about our affair as seeing with one's eyes?"

He (peace be upon him) said: "That is enough for you. You are possessed by confusion. Surely, the religion of Allah is not known (or judged) by the people, it is recognized by the sign of Truth. Know the Truth, and you shall know its people. O Harith, surely Truth is the best (and most sublime) narration, and whosoever utters it is indeed a fighter (a soldier of Truth). I have informed you the Truth, so lend me your ear and inform among your friends who have sound judgement.

Be it known that I am a slave of Allah, the brother of His messenger and his first confirmer. I confirmed his truth when Adam lay between the spirit and the body. Then, I am his first confirmer truth among you people. We are the first and we are the last. And we are his special ones with distinction, and we are his sincere ones. And I am his cousin, and his successor, and his trustee and possessor of his confidence and secret. I have been given the understanding of the Book, and (blessed with) sound judgement and decision, and the knowledge about the generations and the relations.

And I am entrusted with a thousand keys, each key opens a thousand chapters, each chapter breaks into a thousand testament. And in addition, I am supported and especially chosen and helped by the Night of Qadr, and that continues for me and my descendants who guard against sins, for as long as the days and the nights subsist, till such time when Allah shall inherit the earth and all who are upon it. I give you glad tidings, O Harith, you shall recognize me at the time of death, and at the Bridge, and at the Pool, and at the time of division."

Al-Harith said: "O my master, what is the time of division?" He said: "Division at the hell-fire, when I will make a correct separation. I shall say: This is my friend, so leave him; this is my adversary, so take him"

Then Amirul Mo'mineen took (al-Harith) by his hand and said: "I hold your hand the way the Prophet (peace be upon him and his progeny), held my hand and said (when I complained to him about the envious Quraish and the hypocrites) 'Surely, on the Day of Judgement, I shall hold the rope of Allah and cling to His safeguard, and you, O Ali, shall hold fast to my safeguard, and your descendants shall cling to your safeguard, and your Shias shall hold fast to the safeguard of all of you.' So what will Allah do to His Prophet? And what will the Prophet do to his successor? (The same shall we do to our followers). Take this, O Harith, the summary of all the details. Yes, you shall be with the one you love, and for you shall be what you have earned." He said this three times.

Then al-Harith stood up, pulling his cloak behind him, and saying: "After this, I care not when Death meets me or I meet it."

Jameel B. Swaleh says that Abu Harith Seyyid al-Himyari, may Allah bless him with mercy, narrated this for me in the following poem:

"The statement of Ali to Harith is marvelous,

And how much of marvels did he carry with him?

(He said) O Harith of Hamadan, whoever dies shall see me,

Be he a believer or a hypocrite, a clear sight before him.

His eyes shall recognize me, and I will know him,

By his attributes, his name, and by his deeds.

I shall quench his thirst with cold water,

The sweetness of which will seem to you like that of honey.

And when you will stand before hell fire, I shall say,

Leave him, and do not be near him,

Leave him, and be away from him, for indeed,

He has a rope bound with the rope of the Prophet's successor."

4. Four Habits from the treasures of Virtue

He said: Al Sharif, al-Zahid Abu Muhammad al Hasan b. Hamza al-Alawiy al-Husaini al-Tabari - may Allah bless him with mercy, reported to me from Abu Ja'far, Muhammad b. al-Hasan b. al-Waleed, from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from Bakr b. Swaleh, from al-Hasan b. Ali, from Abdullah b. Ibrahim from Abu Abdillah al-Sadiq, Ja'far b. Muhammad, peace be upon him, who reported from his father and grandfather, peace be upon them, that:

The Prophet, peace be upon him and his progeny, said: "Four (habits) are from the (hidden) treasures of virtue: to keep silent about one's needs, one's charity, one's indisposition and one's adversity."

5. Helping a needy Momin

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawayh, may Allah bless him with mercy, reported from his father, from S'ad b. Abdillah, from Ahmad b. Muhammad b. Isa, from Hammad, from Ibrahim b. Umar al-Yamnani, from Abu Hamza al-Thumali - may Allah bless him with mercy, that Zainul Abideen Ali b. al-Husain, peace be upon him, said:

"He who feeds a hungry Mo'min, Allah will feed him from the fruits of Paradise; and he who quenches the thirst of a Mo'min, Allah will slacken his thirst from the pure, sealed nectar (on the day of reward). And he who clothes a Mo'min, Allah will clothe him with green brocade (of heaven), and he will remain under the protection of Allah, Most High, as long as a thread of that cloth remains upon him (i.e. the Mo'min whom he clothed)."

6. The Place of Ali (AS)

He said: Abu Ja'far Muhammad b. Ali b. Al-Husain b. Babawayh, may Allah bless him with mercy, reported to me from his father who reported from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from Ali b. al-No'man, from Amir b. Ma'qal, from Abu Hamza al-Thumali, that Abu Ja'far Muhammad b. Ali al-Baqir (peace be upon him) said:

"O Abu Hamza, do not place Ali (A.S.) below the level to which Allah has raised him, and do not elevate him above the level where Allah has kept him. It is enough (excellence) for Ali that he is the one who fought the apostates and he is the one who will pair off the inmates of Paradise."

7. Dying with the love of Ali (AS)

He said: Abul Hasan Ali b. Muhammad b. Khalid al-Maythami reported to me from Abu Bakr Muhammad b. al-Husain b. al-Mustanir, who reported from al-Husain b. Muhammad b. al-Husain b. Masa'b, who reported from Abbad b. Yaqoob, who reported from Abu Abdil Rahman al-Mas'oodi, from Katheer al-Nawa', from Abu Maryam al-Khawlani, from Malik b. Dhamrah, that Amirul Mo'mineen Ali b. Abi Talib (A.S.) said:

The Prophet, peace be upon him and his progeny, held my hand and said: "Whoever dutifully performed the five (daily) prayers, and then died with your love in his heart, he will have redeemed his pledge. And whoever died with hatred for you, died a death of ignorance (i.e. the era before Islam), though he will account for his deeds as ordained by Islam. And he who lives after you, with your love in his heart, Allah will end his life with security and faith, till he arrives near me at the Pool."

8. The most beloved steps by a Mo'min

He said: Abul Hasan Ahmad b. Muhammad b. Al-Hasan reported to me from his father, from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from Safwan b. Yahya, from Mansoor b. Hazim, from Abu Hamza, from Ali b. al-Husain Zainul Abideen (A.S.) that the Prophet (peace be upon him and his progeny) said:

"The most beloved steps in Allah's estimation are two: one taken by a Mo'min to fill the rank in the way of Allah, another taken by a Mo'min to mend the relations with a blood relative who had cut off. And the most worthy swallows in His estimation are two: the swallow of anger by a Mo'min while reacting to provocation with gentleness, and swallow of sadness and anxiety, giving a patient response to the trying times. And the most beloved droplets in His estimation are two: a drop of blood spilled in the way of Allah, and a drop of tears shed in the darkness of night, fearing Allah."

9. Witnessing Hearts

He said: Abul Qasim Ja'far b. Muhammad reported to me from his father, from Sa'ad b. Abdillah, from Ahmad b. Muhammad b. Isa from Muhammad b. Sinan, from Hammad b. Uthman from Rabe'e b. Abdillah from al-Fudhail b. Yasar from Abu Abdillah Ja'far b. Muhammad, peace be upon him, that:

He said: "Look into your heart. If it disowns your friend (or harbours doubt about him) then either of you must have done something (improper)."

10. Reconciliation among people

He said: Al-Sharif al-Zahid Abu Muhammad al-Hasan b. Hamza reported to me from Muhammad b. al-Hasan b. al-Waleed, from Muhammad.b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from Muhammad b. Sinan, from Amru al-Afraq and Hudhaifa b. Mansoor that Abu Abdillah Ja'far b. Muhammad, peace be upon him, said:

"The charity best loved by Allah is to bring about reconciliation among people when they are divided by friction and to bring them closer to each other when they have moved apart."

11. Provision from unexpected quarters

He said: Abul Hasan Ahmad b. Muhammad b. Ja'far reported to me from his father, from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from Muhammad b. Khalid al-Barqi that Hammad b. Isa said:

I requested Abul Hasan Musa b. Ja'far, peace be upon him, saying: "May I be your ransom, pray to Allah that He may bless me with a son, and may not deprive me from Haj as long as I live." He says: "He prayed for me and Allah gave me this son. And whenever the days of Haj arrived while I had no means for the expenses, Allah provided from unexpected quarters."

12. On being mindful - not conceited

He said: Abul Qasim Ja'far b. Muhammad reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa, from al-Husain b. Saeed, from Muhammad b. Abu Umair from al-Harith b. Behram, from Amru b. Jamee' that:

Abu Abdillah, Ja'far b. Muhammad, peace be upon him told me: "Whoever comes to us seeking Fiqh, Qur'an and its exegesis, let him in. And whoever comes to reveal such secret (fault of the others) which Allah (in His Mercy) has concealed, discard him!" Someone said: "May I be your ransom, may I mention my present situation?" He said: "(Yes), if you so wish." He said: "By Allah, I am persistent upon sin since long time, and I intend to transform myself, but I cannot." He said: "If what you say is true, then Allah loves you, and He does not prevent your transformation except that you may fear him (more by being mindful, and not conceited)."

Chapter 2
Second Assembly

The Assembly took place on Wednesday, fifth of Ramadhan. The grand Sheikh al-Mufid, Abu Abdillah Muhammad b. Muhammad b. al-No'man, may Allah bless him with beneficent care, said today:

1. Love of Ahlul Bait leads to Paradise

He said: Abu Ja'far Muhammad b. Umar al-Zayyat informed us that Ali b. Ismail reported to him from Muhammad b. Khalaf, who reported from al-Husain al-Ashqar, who reported from Qais, from Laith b. Abi Sulaim, from Abdul Rahman b. Abi Laila, reporting from Al-Husain b. Ali, peace be upon him, that the Prophet, peace be upon him and his progeny, said:

"Remain steadfast on our love, the Ahlul bayt. For he who meets Allah with our love, will enter the Paradise with our intercession. By He Who controls my soul, a servant (of Allah) does not benefit from his deeds except by knowing us (and our stature)."

2. The system of Islam

He said: Abu Bakr Muhammad b. Umar al-Jea'bi reported from Ishaq b. Muhammad, who reported from Zaid b. al-Muaddal, from Saif b. Umar, from Muhammad b. Kuraib, from his father, from Abdullah b. Abbas that the Prophet, peace be upon him and his progeny, said:

"Listen and obey those whom Allah has granted the authority - for that is the system of Islam."

3. Adam, Noah, Ibrahim & Ali (AS)

He said: Abu Bakr Muhammad b. Umar b. Salim has reported to me from Abu Ja'far Muhammad b. Isa al-Ajaly, who reported from Masood b. Yahya al-Nahdi, who reported from Sharik, from Abu Ishaq, from his father that:

Once when the Prophet, peace be upon him and his progeny, was sitting with a group of his companions, Ali b. Abi Talib approached near him. Then the Prophet, peace be upon him and his progeny, said: "Whoever wishes to look at Adam in his image and nobility, at Noah in his wisdom, at Ibrahim in his forbearance, he should look at Ali b. Abi Talib."

4. Mu'awiya's Discussion on Imamah and Khilafa with Abdullah b. Abbas

He said: Abu Ubaiydillah Muhammad b. Imran al-Marzbani reported to me from Muhammad b. Husain al-Jawhaeri, who reported from Ali b. Sulaiman who reported from al-Zubair b. Bakkaar, who reported from Ali b. Swaleh, who reported from Abdullah b. Mas'ab, from his father that Abdullah b. Abbas called upon Mua'wiya b. Abi Sufyan, who welcomed him, and then said:

"O Ibn Abbas, you people wish to restrict Imamat (to yourselves) the way you have been privileged with Prophethood? By Allah, these two will never go together. Your argument about the Caliphate has put people in doubt. You say: 'We are Ahlul Bait of the Prophet, peace be upon him and his progeny, then why should the succession to the Prophethood be outside us?' This creates suspicion, for it has a semblance of truth, and a touch of justice. But things are not the way you imagine. The Caliphate has to rotate in various tribes of Quraish according to the general will of the public and the consultation of the selected ones. And we do not find people saying: 'We wish we were ruled by Banu Hashim, for if they did, we would have been better off here and hereinfter.' And if you had stayed away from it yesterday the way you claim, you would have fought for it today. And By Allah, if you had acquired the rulership, O Banu Hashim, then the ill wind of A'd and the thunderbolt of Thamood would not have been worse killer of men than you."

So Ibn Abbas replied (May Allah bless him with mercy): "O Mu'awiya, when you said that we base our argument on the Prophethood to prove our eligibility for Caliphate, then, by Allah, it is of course as you say. For if the Prophethood does not provide eligibility to the succession (Caliphate), what else does?

And when you say that Caliphate and Prophethood do not combine for anyone, then what would say about the verse in which Allah, Most High, Says: '*Do they envy the people for the bounty that Allah has given them by His Grace. Yet We gave the family of Ibrahim the Book, and the Wisdom and We gave them a mighty sovereignty.'* (al-Nisa V.54)

So, the Book is the Prophethood, the Wisdom is the Sunnah, the Traditions of the Prophet, and the sovereignty is the Caliphate. And we are the descendants of Ibrahim, and that is why the order remains applicable for us till the Day of Judgement.

As for your claim that our arguments are dubious, then that is not true. Our arguments are brighter than the sun, and more luminous than the moon. The Book of Allah is with us, and the Traditions of the Prophet, peace be upon him and his progeny, are within us. And you know that very well, but pride makes you turn away; and you hold your head in haughtiness because we killed your brother, your

grandfather, your maternal uncle and your father's brother. Well, do not shed tears over the rotten bones, and upon the souls which are perished in hell-fire; and do not be vengeful for the blood spilled in the way of polytheism, made lawful by unbelief, and is debased by the religion (Islam).

And as for the people who refused to give us preference and turned away from granting us their consensus, be it clear that what they have lost from us is greater than what we have lost from them! In every matter, the truth is established and the untruth is dispelled when the result is obtained.

And as for your pride in this transitory kingdom to which you have ascended by trickery, (remember that even) Pharaoh had such kingdom before you, and Allah destroyed him. O Banu Umayya, what you hold under rule for a day, we may hold it for two days after you; and what you have for a month, we may have it for two months, and if for a year, then we may hold it for two years.

And when you said that if we were the authority, our rule would have been a worse killer of men than the ill wind of A'd and the thunderbolt of Thamood, that statement has been belied by Allah, the Most High, in the Qur'an: *'And We did not send you but as a mercy to all beings.'* (al-Anbiya V. 107)

As we are the nearest inmates of the Prophet's household, our mercy over the creatures of Allah is evident; and the torment of your kingdom over the people is there for everyone to see. And after you have gone, the kingdom will be in the hands of your son and your brothers - and that will be a worse killer of people than the fatal wind. Then Allah will avenge through His devotees, and the final success is for the pious."

5. Words of Wisdom from Ibn Hanafiyya

He said: Abul Hasan Ali b. Muhammad al-Qarashi reported to me with a permission to transmit, that Ali b. al-Hasan b. al-Faddal reported from al-Husain b. Nasr, who reported from his father, who reported from Abdul Ghaffar b. al-Qasim, who reported from al-Minhal b. Amru who said he heard Abul Qassim Muhammad b. Ali, Ibn al-Hanafiyya (may Allah be pleased with him) say:

"There is nothing for you in your life except tasteful pleasure which brings you closer to your death, and nearer to your sleep. Every food causes a lump and every drink is accompanied by a choke! So ponder over your affairs; as if you were (already) a lost friend and a dream carried away! The people of the earth are on a journey, they do not have to break camp except elsewhere."

6. On Ahlul Bait

And with the same chain of narration, it is reported from Abul Qasim, Muhammad b. Ali, Ibn al-Hanafiyya, that the Prophet, peace be upon him and his progeny, said:

"He who does not have mercy on our young ones, and shows no reverence to our old ones and does not recognize our rights, is not from us."

7. Nine Testify to the Wilayah of Ali (AS)

He said: Abul Hasan Muhammad b. Muzaffar al-Warraq has reported to me from Abu Bakr Muhammad b. Abu al-Thalj who said al-Husain b. Ayyub had informed from his book, reporting from Muhammad b. Ghalib, from Ali b. al-Hasan, from Abdullah b. Jablah, from Zurayh al-Maharibi, from Abu Hamza al-Thumali who reported from Abu Ja'far Muhammad b. Ali, peace upon him, who reported from his father, who reported from his grandfather that:

Allah sent Jibraeel to Muhammad, peace be upon him and his progeny, exhorting him to testify the wilayah of Ali b. Abi Talib (A.S.) in his lifetime, and to name him Amirul Mo'mineen before his death. Then the Prophet, peace be upon him and his progeny, invited nine leaders (of the groups) and said: "I have invited you so that you may bear witness upon the earth in the name of Allah, whether you stand by it or hide it."

Then he said: "O Abu Bakr, Rise and greet Ali as Amirul Mo'mineen (the Commander of the faithfuls)." He said: "Is this by the order of Allah and His Prophet?" He said: "Yes". So he stood and greeted him as such (i.e. Amirul Mo'mineen).

Then he said: "O Umar, Rise and greet Ali as Amirul Mo'mineen." He said: "Should we name him as Amirul Mo'mineen by the order of Allah and His Prophet?" He said: "Yes". So he rose and greeted him.

Then he turned to Miqdad b. al-Aswad al-Kindi: "Rise and greet Ali as Amirul Mo'mineen." He stood up and greeted him, without repeating what the earlier two had said.

Then he said to Abu Dharr al-Ghifari: "Rise and greet Ali as Amirul Mo'mineen." He stood up and greeted. Then he asked Hudhaifa al-Yamani: "Rise and greet Amirul Mo'mineen." He stood up and greeted. The he asked Ammar b. Yasir: "Rise and greet Amirul Mo'mineen." He stoop up and greeted. Then he asked Buraidah: "Rise and greet Amirul Mo'mineen." Buraidah was the youngest among them, he stood up and greeted.

Then the Prophet, peace be upon him and his progeny, said: "I have invited you for this matter, so that you are Allah's witnesses, whether you uphold it or abandon it."

8. Master herein - Master hereafter

He said: Abul Hasan Muhammad b. al-Muzaffar reported to me from Muhammad b. Jurair, who reported from Ahmad b. Ismail who reported from Abdul al-Razzaq b. Hammam, who reported from Mu'mar, from al-Zuhari, from Ubaidullah b. Abdullah b. Utbah, from Abdullah b. Abbas, may Allah bless him with mercy, who said:

The Prophet, peace be upon him and his progeny, looked at Ali b. Abi Talib and said: "(Here is) the master herein, and the master hereinafter."

9. Supplicate constantly

He said: Abu Ghalib al-Zurari reported to me from Abdullah b. Muhammad b. Khalid, who reported from Abdul Rehman b. Abu Najran who reported from Safwan, from Seif al-Tammar, who reported that Abu Abdillah Ja'far b. Muhammad (A.S.) said:

"Be supplicating constantly, for there is nothing like it to take you nearer (to Allah). And do not avoid asking for small matters because of its smallness, for the provider of the small is also the provider of the big."

Chapter 3

Third Assembly

Met on Saturday the 8th of Ramadhan. Our grand Sheikh al-Mufid Abu Abdillah, Muhammad b. Muhammad b. al-No'man, may Allah perpetuate His beneficence upon him, said today:

1. Adopting ignorant leaders

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported from Abdullah b. Ishaq, who reported from Ishaq b. Ibrahim al-Baghvi, who reported from Abu Qatan, who reported from Hisham al-Dastwai, from Yahya b. Abu Katheer, from Urwah, from Abdullah b. Umar that the Prophet, peace be upon him and his progeny, said:

"Surely, Allah does not withdraw knowledge from the people by erasing it from their minds; rather, He does so by taking away the learned people (from among them). And when there is no learned man around, people adopt the ignorant men as their leaders, and refer their questions to these (ignorant leaders), who answer without any knowledge, thus going astray, and causing others to go astray."

2. Five Prostrations for glad tidings

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawayh (may Allah bless him with mercy) reported to me from al-Husain b. Muhammad b. Amir, from Ahmad b. Alawiyyah, from Ibrahim b. Muhammad al-Thaqafi, who reported from Tawabah b. al-Khaleel, who reported from Uthman b. Isa who reported from Abu Abdil Rehman, who reported from Ja'far b. Muhammad (A.S.) that:

Once when the Prophet, peace be upon him and his progeny, was travelling, he dismounted and then performed five prostrations (Sijdah). When he mounted again, one of his companions said: "We saw you do something, O messenger of Allah, which you never did before." He said: "Yes, Jibraeel came to me and gave me glad news that Ali belongs in Paradise. So I went into prostration to thank Allah. When I raised my head, he said: 'Fatimah belongs in Paradise.' I went to prostrate again to thank Allah. And when I raised my head, he said: 'al-Hasan and al-Husain are the masters of the youths of Paradise.' So I prostrated to thank Allah. And when I raised my head, he said: 'And those who love them belong in Paradise.' So I prostrated to thank Allah. And when I raised my head, he said: 'And those who love the people

who love them (Ahlul Bait) belong in Paradise.' (So I prostrated to thank Allah)."

3. Abu Hanifa acknowledges al-Sadiq's authority

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abu al-Abbas Ahmad b. Muhammad b. Saeed al-Hamadani, who reported from Ahmad b. Yahya Zakariyya; and Muhammad b. Abdullah b. Muhammad b. Salim among the latter ones, both of whom reported from Abdullah b. Salim, who reported from Hisham b. Mehran, who reported from his maternal uncle Muhammad b. Zayd al-Attar, who was among the prominent companions of A'armash, reporting from Muhammad b. Ahmad b. al-Hasan, reported from Munzir b. Jayfar, reporting from Muhammad b.Yezid Albani, who said:

I was present at Ja'far b. Muhammad's (AS), when Umar b. Qays al-Masir and Abu Hanifa and Umar b. Dharr, together with a group of their companions, called upon him. Then they asked him about faith (al-Iman). He said: The Prophet, peace be upon him and his progeny, said: "An adulterer (and a fornicator) does not commit that sin at the same time being a Mo'min, and a thief does not steal at the same time being a Mo'min, and one does not drink liquor (intoxicant) while being a Mo'min."

We started looking at each other, then Umar b. Dharr said: "What shall we call them?"

He, peace be upon him, said: "Call them the way Allah has called them because of their deeds. Allah in Qur'an says: *'And for a male thief and a female thief, cut off their hands'* (al-Maedah V:38) and *'As for the fornicatress and the fornicator, flog each of them a hundred stripes.'* (al-Noor V:2)." Hearing this, they stared at each other.

Muhammad b. Yazid says: Bishr b. Umar b. Dharr, who was with them, reported to me that: When we left, Umar b. Dharr said to Abu Hanifa: "Why did you not ask him who had reported from the Prophet?" He (Abu Hanifa) said: "What can I say to a man who (authoritatively) says: The Prophet, peace be upon him and his progeny, said."

4. When the Angel came to greet Ali (AS)

He said: Abu Hafs Umar b. Muhammad al-Sayrafi reported to me from Muhammad b. Idress who reported from al-Hasan b. Atiyyah who reported from a man called Israeel, from Maysarah b. Habib, from al-Minhal , from Dharr b. Jaysh, from Huzaifah who said:

The Prophet, peace be upon him and his progeny, (once) said to me: "Did you see the person who presented himself to me?" I said: "Yes, O messenger of Allah." He said: "He was an angel who had never descended before this. He sought permission

from Allah, Most High, to greet Ali; he was granted permission and then greeted him. And he gave me glad news that al-Hasan and al-Husain are the masters of the youths of Paradise, and Fatimah is the leading lady of all the women in Paradise."

5. The Prophet's (SAW) inheritance - Knowledge of the unseen

He said: I have been informed by al-Husain b. Ahmad b. al-Mughairah, who reported from Abu Muhammad Haider b. Muhammad al-Samarqandi, who reported from Abu Amru Muhammad b. Amru al-Kashi, who reported from Hamdawayh b. Naseer, who reported from Ya'qoob b. Yazeed, who reported from Ibn Abi Umayr, who reported from Ibn al-Mughairah who said:

Yahya b. Abdullah b. al-Hasan and I were with Abul Hasan, peace be upon him, and Yahya asked him: "May I be your ransom, they think that you have the knowledge of the unseen (Ilmul Ghaib)." He said: "Glory be to Allah! Place your hand over my head." When I did that, every hair in my head and on my body stood on its end. Then he said: "No, By Allah, it is nothing but what we have inherited from the Prophet (peace be upon him and his progeny)."

6. Refraining from fault finding

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan reorted to me from his father, who reported from Muhammad b. al-Hasan al-Saffar, who reported from Ahmad b. Muhammad b. Isa, who reported from Muhammad b. Sinan, from Ibrahim and al-Fadhl - the two Ash'aries - from Abdullah b. Bukair, from Zurarah who reported that Abu Ja'far or Abu Abdillah (AS) said:

"When a servant of Allah befriends someone, under the pretense of religion, with a motive to find out his drawbacks and errors, so that he would then taunt that man, he draws himself closest to becoming an infidel.'"

7. When sins multiply

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan reported to me from his father, who reported from Muhammad b. al-Hasan al-Saffar, who reported from Ahmad b. Muhammad b. Isa, from al-Husain b. Saeed, from Ibn Abu Umayr, from Ismail b. Ibrahim, from al-Hakam b. Utaibah that Abu Abdillah, peace be upon him, said:

"When the sins of a servant of Allah multiply and grow in number, and he has nothing to expiate his sins with, Allah tests him with sorrow and grief, and thus expiate his sins."

8. Events after the battle of Jamal

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported from Abul Abbas Ahmad b. Muhammad b. Saeed, who reported from Abdullah b. Ahmad b. Mustawrad, who reported from Muhammad b. Munir, who reported from Ishaq b. Wazir, who reported from Muhammad b. al-Fudhail b. Ata, the client of Mazeenah, who reported from Ja'far b. Muhammad (AS), from his father, who reported that Muhammad b. Ali, Ibn Hanafiyya said:

"The standard of the army on the day of the battle of Jamal was with me, and the worst casualties were suffered by Bani Zabbah. When the people retreated, Amirul Mo'mineen (AS), accompanied by Ammar b. Yasir and Muhammad b. Abu Bakr, may Allah bless them with His Pleasure - came to the howdah (of Aisha) which looked like the spike of a porcupine because of the arrows which had pierced it, and he hit it with his stick and said: 'O, Humayra, you wanted to kill me the way you killed the son of Affan (i.e. Uthman). Is this what Allah has commanded you? Or is this the pledge which the Prophet, peace be upon him and his progeny, took from you?' She said: 'You have conquered, so be forgiving.'

Then he (i.e. Ali {AS}) said to Muhammad b. Abu Bakr: 'Find out if she has been hit with any weapon.' He found her safe, except for an arrow, which had pierced her attire, and grazed her a little. So Ibn Abi Bakr said: 'O Amirul Mo'mineen, She is safe, except for an arrow, which has struck her clothes and bruised her a bit.'

So Ali said: 'Convey her to the house of the two sons of Khalaf al-Khuzai.' And then he ordered an announcer to announce: The wounded should not be killed, and those running away should not be pursued. And whoever shuts his door, he will be in peace."

9. "Never confirm the tradition of Ghadeer-e-khumm" said Abu Hanifa

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abul Abbas Ahmad b. Muhammad b. Saeed, who reported from Ali b. Al-Husain al-Taymali, who said that he saw in his father's book, that Muhammad b. Muslim al-Ashja'ee reported to him from Muhammad b. Nawfil b. A'ez al-Sayrafl, who said:

We were with al-Haitham b. Habibn al-Sayrafi when Abu Hanifa al-No'man b. Thabit called upon us. Then we remembered Amirul Mo'mineen Ali b. Abi Talib (A.) and we discussed about Ghadeer Khumm. Abu Hanifah said: "I have told my followers: never confirm to them the tradition of Ghadeer Khumm, for (if you did), they will begin argumentation against you."

(Upon hearing this), the colour of al-Haitham b. Habib al-Sayrafl's face changed, and he said: "Why would they not confirm the tradition? Do you not have it as an authentic one, O No'man?" He said: "Yes, I do have it as such, and it has been reliably reported to me." He said: "(Then) why should they not confirm it, while it has been reported to us from Habib b. Abu Thabit, from Abu al-Tufail, from Zaid b. Arqam that at Rahbah, Ali (AS) adjured the people who had heard it." So Abu Hanifa said: "Don't you see that the discussion had started on the subject, till Ali had to put people on oath?"

Then al-Haitham said: "So should we call Ali a liar, or reject his claim?" Abu Hanifah replied: "No, we do not belie him nor do we reject what he said. But you know that people have gone to the extremes about him." Al-Haitham said: "The Prophet, peace be upon him and his progeny, spoke about him, and (openly) addressed the people about it, while we fear mentioning it and avoid it, because someone gets to the extreme, or says what he likes?"

Then someone arrived to interrupt with another question, and the discussion was disrupted. The discussion became a common knowledge in Kufa. Then Habib b. Nizar b. Hayyan met us at the market and he came to al-Haitham, saying: "I have come to know what you said about Ali (AS), and the answer given to you." Habib was a client of Banu Hashim, so al-Haitham told him: "There is more than what meets the eye." And then the matter was forgotten, till we later went to Haj with Habib, and we called upon Abu Abdillah Ja'far b. Muhammad (AS), and greeted him. Then Habib said: "O Abu Abdillah, such and such discussion took place."

The face of Abu Abdillah (AS) revealed some displeasure. So Habib said: "This is Muhammad b. Nawfil, who was present at the discussion." (At that time), Abu Abdillah said: "O Habib, restrain yourself. Deal with the people according to their ways, and distinguish yourselves by your deeds. For everyone will get that which he earns, and on the Day of Judgement, one will be with those who one loved. Do not force people upon yourselves or upon us. Enter into the masses! For there are days of our rule which Allah will bring in when He wills. Do you understand O Habib! Do not disobey my order, else you will repent." He said: "I shall never disobey you."

Abul Abbas says I asked Ali b. al-Hasan about Muhammad b. Nawfil. He said: He was from Kufa. I asked him: "With whom was he affiliated?" He said: "I suppose he was a client of Banu Hashim, and so was Habib b. Nizar b. Hayyan. And the controversy which occurred between him and Abu Hanifah coincided with the rise of Banu Abbas, so they could not openly express themselves about Ahlul Bait of the Prophet, peace be upon him and his progeny."

10. The Inner self

He said: Abu Bakr Muhammad b. Umar al-Je'abi has reported to me from Abul Abbas Ahmad b. Muhammad, from Muhammad b. Salim al-Azadi, from Musa b. al-Qasim, from Muhammad b. Imran al-Bijilli who said:

I heard Abu Abdillah (AS) say: "Whoever has not been blessed by Allah with an admonishing innerself, he can derive no benefit from the admonitions of the people."

Chapter 4

Fourth Assembly

(This is) From what he dictated at a gathering on Saturday, the middle of the month (Ramadhan), when I was not present, but I copied it down and read it over to him. And my son Abul Fawaris, may Allah keep him, heard it on Thursday, the 5th of Shawwal, this year. The great Sheikh al-Mufid, Abu Abdillah, Muhammad b. Muhammad al-No'man, may Allah continue to bless him with beneficent care, reported to us this day, which was then read over to him:

1. The status of the seeker

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abul Abbas, Ahmad b. Muhammad b. Saeed al-Hamadani, who reported from Abu Musa, Harun b. Amru al-Majaashei, who reported from Muhammad b. Ja'far b. Muhammad, from his father, who reported from his grandfather that:

The Prophet (peace be upon him and his progeny), said: "A learned man among the ignorant people is like a living person among the dead. And everything, including the fish, the poisonous vermins, the wild beasts and the cattle pray for the forgiveness of the one who seeks knowledge. So, seek knowledge, for surely, it is a conducive mean between you and Allah, Most High. And surely, seeking of knowledge is obligatory upon every Muslim."

2. A deed performed with taqwa

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abul Abbas, Ahmad b. Muhammad b. Saeed, who reported from Muhammad b. Harun b. Abdul Rehman al-Hijazi, who reported from his father, who reported from Isa b.Abul Ward, from Ahmad b. Abdul Aziz, who reported from Abu Abdillah (AS) that:

Amirul Mo'mineen, peace be upon him, said: "A deed when performed with Taqwa (i.e. being mindful of one's duties towards Allah, and guarding oneself from sins for the fear of Allah) is not (of) less (importance). And how can that be less which has been accepted (by Allah)?"

3. Three groups within the Ummah

He said: Al-Sharif Abu Abdillah, Muhammad b. al-Hasan al-Jawani reported from Abu Talib al-Muzaffar b. Ja'far b. al-Muzaffar al-Alawi al-Umri, from Ja'far b.

Muhammad b. Masood, (from his father), who reported from Nasr b. Ahmad who reported from Ali b. Hafs, who reported from Khalid al-Qatwai, who reported from Yunus b. Arqam, who reported from Abdul Hamid b. Abu al-Khansa, who reported from Ziyad b. Yazid, who reported from his father, from his grandfather Farwah al-Zifari who reported that:

I heard Salman, may Allah bless him with mercy, say: The Prophet (Peace be upon him and his progeny), said: "My Ummah will be divided into three groups: a group on the absolute Truth, from which falsehood can reduce nothing. They will love me and my Ahlul Bait, and their likeness is that of pure gold, which when put to the (test of) burning fire, increases in brilliance. And a group upon the false path, where Truth will reduce nothing. They will hate me and my Ahlul Bait, and their likeness is that of iron, which when put to fire, increases nothing but evil. And a group like the rolling stones, following the path of Samiri. They would not say: 'Touch me not', they would say: 'No fighting (for the just cause).' Their leader will be al-Ash'ari. (i.e. Abu Musa al-Ash'ari)."

4. Saints & Nobles

He said: Abu Bakr, Muhammad b. Umar al-Je'abi, reported to me from Abul Abbas, Ahmad b. Muhammad b. Saeed, who reported from Umar b. Isa b. Uthman, who reported from his father, who reported from Khalid b. Amir b. Abbas, from Muhammad b. Swaid al-Ash'ari who said:

Fatr b. Khalifa and I called upon Ja'far b. Muhammad(AS), and he presented some dates to us which we ate, and gave some to Fatr. Then he said to him (Fatr): "What about the tradition which Abu al-Tufail, may Allah bless him with mercy, narrated to me about the saints?" Fatr said: I heard Abu al-Tufail say: "I heard Ali, Amirul Mo'mineen say that Abdal (the saints) are from the people of Sham and the noble ones are from the people of Kufa. Allah will rally them together on a day which will be the worst day for our enemies."

Then Ja'far al-Sadiq (AS) said: "May Allah have mercy upon you. With us begins the (severe) test, and then with you, and with us shall begin the relief and then with you. May Allah bless those with His mercy who endear us to the people, and do not cause them to detest us."

5. The final Rites for our Prophet (SAW)

He said: Ali b. Muhammad al-Qarshi reported to me, by way of permission (to transmit further) from Abul Hasan Ali b. al-Hasan b. Faddhal, who reported from al-Husain b. Nasr, who reported from his father, who reported from Ahmad b. Abdulla b. Abdul Malik, who reported from Abdul Rehman al-Masoodi, from Amru b. Hurayth al-

Ansari, from al-Husain b. Salemah al-Banani, from Abu Khalid al-Kabuli, from Abu Ja'far Muhammad b. Ali Al-Baqir, peace be upon him, who said:

When Amirul Mo'mineen finished giving Ghusl, Kafan and Hunoot to the Prophet, peace be upon him and his progeny, he allowed people in, and said: "Enter in the grou of tens for offering your prayers upon him." They entered, and Amirul Mo'mineen stood between him (i.e. the Prophet) and them and recited: *'Surely, Allah and His angels send blessings on the Prophet. O you who believe, you should also send blessings and peace upon him.'* (al-Ahzab V:56)"

People repeated what he said. Abu Ja'far said: "This was the prayer offered on him, peace be upon him and his progeny."

6. Asserting ones creed (and about Zaid b. Ali)

He said: Abu Ghalib Ahmad b. Muhammad al-Zarari reported to me from Abul Qasim, Hamid b. Ziyad, who reported from al-Hasan b. Muhammad, who reported from Muhammad b. al-Hasan b. Ziyad al-Attar, from his father al-Hasan b. Ziyad who said:

When Zaid b. Ali advanced upon Kufa, some reservation entered my mind about it. He says: Then I went to Makkah, and passed by Madinah to call upon Abu Abdillah, peace be upon him, who was then ill. I found him lying prone on his bed, with nothing left between his skin and the bones. I said: "I wish to assert before you my creed." He turned on his side, and looking at me, said: "O Hasan, I always thought that you did not need this anymore." Then he said: "Proceed." So I said: "I testify that there is no god but Allah, and I testify that Muhammad is the messenger of Allah." He, peace be upon him, said: "The same with me, also." Then I said: "I confirm the truth of all that Muhammad b. Abdillah came with." He kept silent. Then I said: "And I testify that Ali is the Imam after the Prophet, and obedience to him is obligatory. Whoever doubts about him is gone astray, and whoever disputes his authority is an unbeliever." He kept silent. Then I said: "I testify that al-Hasan and al-Husain, peace be upon them, have the same position (as Ali)", and then I continued till I reached his name, and said: "And I testify that you are in the same position as al-Hasan and al-Husain and the Imams preceding you."

He said: "Enough. You know exactly what you wish, you wish me to give my undertaking on this?" I said: "If you do so, then I will have fulfilled my desire." He said: "I give you my undertaking over it." I said: "May I be your ransom, I was worried about the uprising." He said: "Why?" I said: "Because if Zaid and his companions won the battle, then we would have been in the worst situation. And if Banu Umayya won, we would have been no better." He said: "Go, no harm will reach you from

either."

7. Helping Ahlul Bait with one's tongue

He said: Ali-Sharif Abu Muhammad al-Hasan b. Hamza al-Tabari reported to me from Abul Hasan Ali b. Hatim al-Qazwaini, who reported from Abul Abbas Muhammad b. Ja'far al-Makhzoomi, who reported from Muhammad b. Shammoon al-Basri, from Abdullah b. Abdul Rehanm, reported from al-Husain b. Zayd from Ja'far b. Muhammad (AS) from his father (AS) who said:

"Whoever helped us with his tongue, against our enemy, Allah will let him speak out his argument when he will stand before Him (i.e. on the Day of Judgement)."

8. Love Ahlul Bait with your heart and help with your hand & tongue

He said: Al-Sharif Abu Muhammad al-Hasan b. Hamza reported to me from Ahmad b. Abdullah, from his grandfather Ahmad b. Abdullah, who reported from his father, who reported from Dawood b. al-No'man, from Amru b. Abu al-Miqdam, from his father who reported that al-Hasan b. Ali (AS) said:

"He who loves us with his heart, and helps us with his hands and tongue, will be with us (in Paradise) at the same lodging. And he who loves us with his heart and helps us with his tongue will be at a lower level. And he who loves us with his heart, but does not put his hand and tongue to use for us, he will be in Paradise." (i.e. in an ordinary station).

9. Spare your speech

He said: Abu Bakr Muhammad b. Umar b. Salim reported to me from Abul Abbas Ahmad b. Muhammad b. Saeed, who reported from Ahmad b. Yusuf, who reported from Muhammad b. Yazid who reported from Ahmad b. Rizq, from Abu Ziyad al-Fuqaymi, from Abu Abdillah, Ja'far b. Muhammad (AS), from his father (AS), from Ali b. al-Husain (AS) who reported that:

The Prophet, peace be upon him and his progeny, said: "When you see a person not engaging in a purposeless chatter, then that is the sign of his excellent (understanding of) Islam."

Chapter 5
Fifth Assembly

(This is) From what he dictated on Monday, the 17th of Ramadhan, and was heard by Abul Fawaris - may Allah keep him - reported to me by the grand Sheikh Al-Mufid, Abu Abdillah, Muhammad b. Muhammad b. No'man, may Allah continue to protect him and grant him beneficent care, having read over to him.

1. Illness purifies a person of his sins

He said: Abu Bakr Muhammad b. Umar b. Salim al-Je'abi reported to me from Abu Abdillah Ja'far b. Muhammad al-Hasani, who reported from al-Fadl b. al-Qasim, who reported from his father, from his grandfather, who reported from his father, that Abdullah b. Muhammad b. Aqil. b. Abi Talib who said:

I heard Ali b. al-Husain, Zainul Abedeen (AS) say: "A nerve (of a Mo'min) does not twitch, nor does he have a headache except because of his sins. And that which Allah forgives is much more." And whenever he saw a sick person having recovered, he would say: "May the purification from the sins do you good! Now start (good) deeds all over again."

2. The Prophet (SAW) on his successor

He said: Abu Hafs Umar b. Muhammad b. Ali al-Sayrafi reported to me from Abul Husain al-Abbas b. al-Mughairah al-Jawhari, who reported from Abu Bakr Ahmad b. Mansoor al-Ramadi, who reported from Abdul Razzaq, who reported from his father, who reported from Mayna, the client of Abdul Rahman b. Auf, who reported from Abdullah b. Mas'ood who said:

On the night of the delegation of Jinn (i.e. during the battle of Tabuk), we were with the Prophet, peace be upon him and his progeny, when he made a station at Ula. Then he went away, and when he returned, he heaved a sigh. Then he said: "O Ibn Mas'ood, I have been warned of my impending death." So I said: "O messenger of Allah, appoint a successor." He asked: "Who?" "I said: "Abu Bakr." He said: (The Prophet) walked for sometime, and heaved a sigh and then said: "My death has been announced to me O Ibn Mas'ood." Then I said: "Appoint a successor, O messenger of Allah." He asked: "Who?" I said: "Umar." He remained silent, and then walked for sometime, heaved a sigh, and said: "I have been given news of my death, O Ibn

Mas'ood!" So, I said: "Appoint a successor!" He asked: "Who?" I said: "Uthman." He kept silent, walked for sometime, heaved a sigh and said: "O Ibn Mas'ood, my death has been announced to me!" I said: "Appoint a successor, O Prophet of Allah" He asked: "Who?" I said: "Ali b. Abi Talib." He heaved a sigh and said: "By He Who controls my soul, if they obey him (i.e. Ali), they will definitely enter Paradise, everyone of them."

3. The calamity of denying the pen to the Prophet (SAW)

He said: Abu Hafs Umar b. Muhammad b. Ali Al-Sayrafl reported to me from Abul Husain al-Abbas b. al-Mughairah al-Jawhari, who reported from Abu Bakr Ahmad b. Mansoor al-Ramadi, who reported from Ahmad b. Swaleh, who reported from Anbasah, who reported from Yunus, from Ibn Shihab from Ubaidullah b. Abdullah b. Utbah, from Abdullah b. Abbas who said:

When the death of the Prophet, peace be upon him and his progeny, was approaching, there were some people, including Umar b. al-Khattab, in the house. The Prophet, peace be upon him and his progeny, said: "Come, let me write for you a testament so that you may never go astray after that!" So, Umar said: "Do not give him anything, for he is overwhelmed with pain; and you have the Qur'an, the Book of Allah is sufficient for us." Then the inmates began disputing each other, some saying, "Rise, and (let) the Prophet write for you", while others agreed with Umar. When there was too much noise and dispute, the Prophet, peace be upon him and his progeny, said: "Go away from me".

Ubaidullah b. Abdullah b. Utbah said: Abdullah b. Abbas, may Allah bless him with mercy, used to say: "What a calamity! Total calamity, which prevented the messenger of Allah, peace be upon him and his progeny, from writing for us that testament because of their disputation and noise."

4. Some companions who reneged

He said: Abu Bakr, Muhammad b. Ummar b. Salim al-Je'abi, reported to me from Abu Abdillah Ja'far b. Muhammad a.-Hasani who reported from Abu Musa Isa b. Mehran al-Must'ataf, who reported from Affan b. Muslim, who reported from Waheeb, who reported from Abdullah b. Uthman b. Khuthaym who reported from Ibn Abi Maleekah, from Ayesha who said:

I heard the Prophet, peace be upon him and his progeny, say: "As if I am at the Pool (Kawthar) seeing those who arrive at me; and there are some who are pushed away from me, so I say: My Lord! (these are) my companions, my companions!" Then the voice says: "You do not know what they did after you. They continued to renege, by

turning back on their heels."

5. Some companions who will never see the Prophet (SAW) again

He said: Abu Bakr Muhammad b. Umar b. Salim reported to me from Abu Abdillah Ja'far b. Muhammad al-Hasani, who reported from Isa b. Mehran, who reported from Abu Mu'awiyah al-Dhareer, who reported from A'amash, from Shaqeeq, from Ummu Salemah, the Prophet's wife, who said that Abdul Rahman b. Awf (once) called upon her and said:

"O Mother, I fear that my abundant wealth may destroy me. I am the richest among the Quraish." She said: "O Son, spend (in the way of Allah), for surely, I heard the Prophet, peace be upon him and his progeny, say: From my companions, there will be some who will never see me again after I have departed from them."

He said: Abdul Rahman left, and on his way met with Umar b. al-Khattab. He informed him about what Ummu Salemah had said. He (Umar) came to Ummu Salemah with insistence that he be allowed to visit her, then he said: "O mother, am I among them?" She said: "I do not know, nor am I going to absolve anyone beside you."

6. Allah tests His servants

He said: Al-Sharif Abu Abdillah Muhammad b. Muhammad Tahir al-Musavi reported to me from Abul Abbas Abmad b. Muhammad b. Saeed al-Hamadani, who reported from Yahya b. Zakariyya Ibn Shayban, who reported from Muhammad b. Sinan, who reported from Ahmad b. Sulayman al-Qummi al-Kufi, who said:

I heard Abu Abdillah Ja'far b. Muhammad (AS) say: "Even a prophet among the Prophets may be tested with thirst till he dies thirsty; even a prophet among the Prophets may be tested at a deserted place till he dies naked; even a prophet among the Prophets may be tested with diseases and illness till he dies; even a prophet among the Prophets may come to his people, stay with them so as to enjoin upon them obedience to Allah, and call them to the absolute unity of Allah, yet he may not be spared a night, nor given an opportunity to complete his speech, nor given even a patient listening, until he is killed. Verily, Allah, Most High, tests His servants according to their station in His estimate."

7. Imam Husain (AS) as an ideal

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported from Abul Abbas Ahmad b. Muhammad b. Saeed, who reported from Yahya b. Zakariyya, who reported from

Uthman b. Isa, who reported from Ahmad b. Sulayman and Imran b. Marwan, from Sama'ah b. Mehran who said:

I heard Abu Abdillah Ja'far b. Muhammad (AS) say: "The person mentioned by Allah in the verse: *'And mention in the Book, Ismail; indeed he was true to his promise, and he was a messenger Prophet.'* (Maryarn V:54) he was the one who Allah tested by his people, so they pulled off the skin from his face and scalp. Then Allah sent His angel unto him, who said: "The Lord of the entire creation greets you with peace; and says: I have seen what your people have done to you, so ask Me whatever you want." He said: "O Lord of the worlds, I have an ideal in the person of al-Husain b. Ali b. Abi Talib, peace be upon them." Then Abu Abdillah said: "He was not Ismail the son of Ibrahim, peace be upon our Prophet and upon both of them."

8. Fatimah's (AS) elegy on Fadak

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abu Abdillah Ja'far b. Muhammad b. Ja'far al-Hasani, who reported from Isa b. Mehran, from Yunus, from Abdullah b. Muhammad b. Sulaiman al-Hashemi, from his father, from his grandfather, from Zainab b. Ali b. Abi Talib (AS) that she said:

When the opinion of Abu Bakr and his supporters became unanimous about depriving Fatimah, peace be upon her, from Fadak, and she lost all hope about his reconsideration, she came to her father's grave, threw herself upon it, and grievously complained about the way the {people} treated her. And she wept, till the earth on the grave became wet with her tears, and then she said in her elegy:

"There have been after you news and incidents

were you to witness them, you would have disapproved them;

We have missed you, the way a parched land misses the rainfall,

your people are in total disarray, see how they have reneged.

Jibraeel used to endear us with the verses (of Qur'an),

but after you have hid from us, all good is also concealed;

You were the moon, from whose light people benefited,

and upon you was revealed the books - from the Lord Almighty.

Men have attacked us and humiliated us,

after the Prophet, and all wealth has been usurped;

The perpetrator of injustices to us will know his fate

on the day of Judgement, where he will finally land.

We have come across things which no one before us,

neither from Arabs nor from the Ajam have suffered;

So, we shall continue weeping over you as long as we live,

and as long as we have eyes which well up with flowing tears."

9. On constraint and indulgence

He said: Al-Shareef Abu Abdillah Muhammad b. Muhammad b. Tahir reported to me from Abul Abbas Ahmad b. Muhammad b. Saeed, from Ahmad b. Yusuf al-Ja'fi, from al-Husain b. Muhammad, from his father, from Adam b. Uyaynah b. Abi Imran al-Hilali al-Kufi, who said:

I heard Abu Abdillah, Ja'far b. Muhammad (AS) say: "How often a moment's constraint and patience can bring about long lasting pleasure and satisfaction, and how often a moment's indulgence can result in a prolonged grief and sorrow."

10. Traditions from a truthful source

He said: Abul Qasim Ja'far b. Muhammad al-Qummi, may Allah bless him with mercy, reported to me from Sa'd b. Abdullah, who reported from Ahmad b. Muhammad b. Isa, who reported from Harun b. Muslim, from Ali b. Asbat, from Saif b. Umayrah, from Amru b. Shimr, from Jabir who said:

I told Abu Ja'far Muhammad b. Ali al-Baqir (AS): "When you relate a tradition to me, provide its chain of narrators for me." He said: "My father reported to me, from my grandfather, from the messenger of Allah, peace be upon him and his progeny, from Jibraeel (AS), from Allah, Most High. Whatever I mention to you is based on this chain of narrators." And then he said: "O Jabir, a tradition received by you from a truthful source is better for you than the whole world and whatever is in it."

11. Acting without understanding

He said: Abul Hasan Ahmad b. Muhammad al-Hasan reported to me from his father, from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from Muhammad b. Sinan, from Musa b. Bakr, who said:

Someone who heard from Abu Abdillah Ja'far b. Muhammad (AS) reported to me that he said: "One who acts without any understanding and vision, is like a person walking behind a mirage on a levelled desert, the faster he runs the farthest he ends up.

Chapter 6
Sixth Assembly

(This is) From what he dictated on Wednesday, the 19th of it (Ramadhan), and Abul Fawaris, may Allah keep him, heard it. The grand Sheikh al-Mufid Muhammad b. Muhammad b. al-No'man, may Allah continue His beneficent care for him, said; and this was read over to him:

1. Similitude of the transitory

He said: Abu Ja'far Muhammad b. Ali b. al-Husain reported to me from Abdullah b. Ja'far al-Himyari, who reported from Ayyub b. Nooh, from Muhammad Abu Umayr, from Jameel b. Darraj, from Abu Hamza al-Thumali, may Allah bless him with His mercy, that:

Ali b. al-Husain Zainul Abideen (AS) once addressed his companions thus: "O my brothers, I enjoin upon you for the next world, and I do not enjoin upon you this world of which you all are so greedy, and to which you are steadfastly stuck. Did you not hear what Isa, son of Maryam (AS) said to his disciples? He said to them: 'The world is like a bridge; you cross it and do not build upon it. And he said: Whoever among you ever builds a house on the sea waves? ' That is the similitude of this worldly abode, so do not treat it as a permanent place."

2. Adhering to the Ahlul Bait

He said: Abu Bakr, Muhammad b. Umaral-Je'abi reported from Ali. b. Ismail, who reported from Muhammad b. Khalaf, who reported from Husain al-Ashqar, who reported from Qais, from Laith b. Abi Sulaim, from Abdul Rehman b. Abu Layla, from al-Husain b. Ali b. Abi Talib who said:

The Prophet, peace be upon him and his progeny, said: "Adhere yourselves to our love, the Ahlul Bait, for surely, whoever meets Allah, having love for us (in his heart) he shall enter Paradise with our intercession. And By Him Who controls my spirit, a servant (of Allah) benefits nothing from his (good) deeds, unless he has recognized our Truth."

3. Two types of manly virtues

He said: Abu Ja'far Muhammad b. Ali b. al-Husain reported to me from Muhammad b. al-Hasan b. al-Waleed, who reported from Muhammad b. al-Hasan al-Saffar, from

Ya'qoob b. Yazeed, from Ibn Abi Umayr, from more than one source, that:

Abu Abdillah Ja'far b. Muhammad (AS) said: "Manly virtues are of two types; one in the hometown and another when you are travelling. As for the virtue in the hometown, it is to recite from the Qur'an, to attend the mosques, to keep in company of good people, and to ponder over religious injunctions. And when travelling, the virtue consists of offering ones provision generously to the fellow travellers, to be cheerful without indulging in jokes which Allah dislikes, to avoid, as much as you can, going against the wishes of your companions, and not to report on them after having parted their company."

4. The master of Arabs

He said: Abu Bakr Muhammad b. Umar b. Salim reported to me from Ali b. Ismail Abul Hasan al-Atrush, who reported from Muhammad b. Khalaf al-Muqri, who reported from Husain al-Ashqar, who reported from Qais b. al-Rabi', who reported from his father, from Abdul Rehman b. Abi Layla, from al-Husain b. Ali b. Abi Talib (AS), that:

The Prophet, peace be upon him and his progeny, (once) said: "O Anas! Send for the master of Arabs to come to me." He said: "O messenger of Allah, are you not the master of Arabs?" He said: "I am the master of all children of Adam, and Ali is the master of Arabs." So, he sent for Ali (AS) and when he arrived, the Prophet said: "Ask the Ansar (the helpers) to assemble." When they arrived, the Prophet, peace be upon him and his progeny, said: "O people of Ansar, this is Ali, the master of Arabs, love him for the sake of my love, and honour him for the sake of my honour. Surely, what I tell you is exactly what Jibraeel has revealed to me from Allah, Most High."

5. Mahdi (AS) will rise after a time of trials & tribulations

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawayh, may Allah bless him with mercy, reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa, from Ibn Abi Umayr, from Abdullah b. Maskan, from Bashir al-Kannasi, from Abu Khalid al-Kabuli who said:

Ali b. al-Husain, peace be upon him, told me: "O Abu Khalid, there will come a time of trials and tribulations, (descending) like a piece of dark night, from which no one will be safe, except the one holding the covenant of Allah. These people will be the guiding lights and the sources of knowledge, whom Allah will have saved from all the dark temptations. As if I see your master, rising above the hill of your Najaf destined for Kufa, with three hundred and some odd over ten men, Jibraeel on his right, Mikaeel on his left, Israfil ahead of him, and with him (is) the Prophet's standard,

unfurled, to whichever people he aims with it, they are destroyed by Allah."

6. The Prophet's (SAW) last assembly

He said: Abu Hafs, Umar b. Muhammad b. Ali al-Sayrafl, reported to me from Ja'far b. Muhammad al-Hasani, who reported from Isa b. Mehran, who reported from Yunus b. Muhammad, who reported from Abdul Rahman Ibn al-Ghaseel, who reported from Abdul Rahman b. Khallad al-Ansari, from Ikrarmah, from Abdullah b. Abbas who said:

Ali b. Abi Talib (AS), al-Abbas b. Abdul Muttalib and al-Fadhl b. al-Abbas called upon the Prophet, peace be upon him and his progeny, in the last days of his illness, and said: "O messenger of Allah, these Ansar have gathered in the mosque, ladies and men, weeping over you." He asked: "What makes them weep?" They said: "They fear you might die." He said: "Hold me by your hands," then he came out, wrapped in his blanket and headcloth and sat on the pulpit. He thanked Allah and glorified His name, and then said:

"O people, what makes you feel unusual about your Prophet's death? Have I not announced death to you and have you not announced deaths among your own people? If there had been someone before me, and then the angel of death had come to him later, I would have also remained with you for that long. Be it known that I am going to meet my Sustainer, and I have left among you something, if you adhere to it, you will not be lost. The Book of Allah is with you, read it at dawn and dusk. And do not be each others' rivals, nor envious, not harbour any enmity against each other. Remain brothers as commanded by Allah. And then I have left behind my family, my Ahlul Bait, and I enjoin upon you about them.

And then I enjoin upon you about these people of Ansar, whose hardship for the sake of Allah, His Prophet and the believers are known to you. Did they not widen their houses and distribute equally their fruits? Did they not prefer others above themselves, though they were afflicted with poverty? So, whoever from among you is given any worthwhile authority, enabling him to harm or benefit, he should accept the righteous men from Ansar, and also forgive their evil-doers."

This was the last assembly in which he sat before he met with his Lord.

7. Ibn Abbas's address on Khilafah

He said: Abu Hafs Umar b. Muhammad reported to me from Abu Abdillah Ja'far b. Muhammad al-Hasani, who reported from Isa b. Mehran, who reported from Hafs b. Umar al-Farra, who reported from Abu Muaz al-Khazzaz from Ubaidullah b. Ahmad

al-Rab'ai, who said:

While Ibn Abbas addressed the people of Basrah, when he came face to face with them, he said: "O people who are lost and confused about its faith, if you had given precedence to him who Allah had preferred, and if you had kept back him who Allah had kept back, and if you had kept the inheritance and the authority where Allah had kept them, then the share (in inheritance) ordained by Allah would not have devolved upon distant relatives (leaving behind the actual heirs), nor would the Wali of Allah have been deprived; and no two persons would have ever differed about a divine order, nor would the Ummah enter into any disputations about any interpretation of the Book of Allah. So now, have a taste of the evil consequence earned by your disregard, and by your own hands. And those who do injustice shall soon come to know what punishment awaits them."

8. The two who will be in deep anxiety

He said: Abu Hafs Umar b. Muhammad reported to me from Abu Abdillah Ja'far b. Muhammad, who reported from Isa b. Mehran who reported from Mukhawwal, who reported from al-Rabee' ibn al-Mundhair, from his father who said:

I heard al-Husain b. Ali (AS) say: "Surely, Abu Bakr and Umar grabbed away this affair (Caliphate), while the whole of it belonged to us. So they took it away inspite of us, and apportioned to us the share of a grandmother (from an estate). (NOTE: According to al-Nasai, Ibn Majah, al-Tirmidhi, Abu Bakr believed that grandmother's share was nil). By Allah, on the day where people will yearn for our intercession, these two will be in deep anxiety because of their action."

9. "I have not known of an assembly of people worse than you...." said Fatimah (AS)

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abu al-Husain al-Abbas b. al-Mughairah, who reported from Abu Bakr Ahmad b. Mansoor al-Ramadi, who reported from Saeed b. Ufayr who reported from Ibn Lah'eah, from Khalid b. Yazeed, from Ibn Abi Hilal, from Marwan b. Uthman who said:

When people swore the allegiance on the hands of Abu Bakr, Ali (AS), al-Zubair and al-Miqdad entered the house of Fatimah, peace be upon her, and refused to come out. So, Umar b. al-Khattab said: "Set the house on fire upon them." Then al-Zubair came out with his sword. So Abu Bakr said: "Catch this dog." As they advanced towards him, he (al-Zubair) slipped and fell and the sword fell off his hand. Then Abu Bakr said: "Hit him with the stone." Zubair hit the stone till it broke.

Ali b. Abi Talib (AS) left the house from the direction of Aaliyah and met Thabit b. Qays b. Shammas. He said: "O Abul Hasan, what has happened to you?" He said: "They have resolved on burning down my house, while Abu Bakr is sitting on the pulpit, receiving allegiance, he neither prevents them for doing it nor is he condemning it." Thabit said: "My palm will not leave your hand, till I am killed by your side." So they moved forward together till they came back towards Madinah while Fatimah (peace be upon her) stood at her door, and all of the people had left her house. She was saying: "I have not known of an assembly of people worse than you; you left the messenger of Allah unattended, when his corpse lay before us; you resolved about your affairs among yourselves, refusing to seek our leadership; and you did to us what you did, and you recognized no right for us."

10. "Keep my cheek on the ground..." the last words of Umar

He said: Abu Bakr Muhammad b. al-Je'abi reported to me from Abul Husain al-Abbas b. al-Mughairah, who reported from Abu Bakr b. Mansoor al-Ramadi, who reported from Sulaiman b. Harb, who reported from Hammad b. Zaid, from Yahya b. Saeed, from Asim b. Ubaidullah, from Abdul Rahman b. Aban b. Uthman, from his father, from Uthman b. Affan who said:

I was the last to see Umar b. al-Khattab. I called upon him and saw his head on the lap of his son Abdullah, while he was weary. He told his son: "Keep my cheek on the ground." Abdullah refused, so he said: "Keep my cheek on the ground." Abdullah refused, so he said: "Keep my cheek on the ground, you motherless one." So he kept his (Umar's) cheek on the ground, and then Umar said: "O my mother! Woe to me, my mother! I am not forgiven (by Allah)." He went on saying that till he died.

11. Earning the promised blessing one has not seen

He said: Abu Ja'far Muhammad b. Ali b. al-Husain reported to me from his father, who reported from Muhammad ibn Yahya al-Attar, who reported from Muhammad b. Abu Al-Sahban, from Muhammad b. Abu Umayr, from Jamil b. Darraj, that:

Abu Abdillah Ja'far b. Muhammad (AS) who said: The Prophet, peace be upon him and his progeny, said: "Blessed is he who denounces the tempting ready desire, to earn the promised blessing he has not seen."

12. About the people who apply analogy

He said: Abu Ja'far Muhammad b. Ali reported from Muhammad b. al-Hasan b. al-Waleed, who reported from Muhammad b. al-Hasan al-Saffar, who reported from Ya'qoob b. Yazeed, from Hammad b. Isa, from Hammad b. Uthman, from Zurarah b.

A'ayan who said:

Abu Ja'far Muhammad b. Ali, peace be upon him, told me: "O Zurarah, keep away from the people who apply analogy in the matters of religion. Surely, they have abandoned the knowledge of what was assigned to them, and entered into unnecessary hair splitting matters, which had already been decided for them. They interpret the Traditions (the way they like) and impute lies to Allah, Most High. And as if I see a man among them who when called from the front, answers to the one behind him, and when called from behind, he hearkens to the one in front. They wonder aimlessly on the earth and in religion."

13. Cursed are those who follow analogy

He said: Abu Ja'far Muhammad b. Ali b. al-Husain reported to me from Muhammad b. Musa b. al-Mutawakkil, who reported from Ali b. al-Husain al-Sadabadi, who reported from Ahmad b. Muhammad b. Khalid, who reported from his father, from Ibn Abu Umayr, from more than one source, that:

Abu Abdillah, peace be upon him, said: "Cursed are those who follow analogy, for they have changed the word of Allah, and the Prophet's traditions, and they have accused the truthfuls (of lying) about the religion of Allah, the Most High."

14. Traits of a religion person

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abul Abbas Ahmad b. Muhammad b. Saeed, who reported from Muhammad b. Ahmad b. Khaqan al-Nahdi, who reported from Sulaim, the servant at the Darb al-Hubb (probably referring to Sulaim the servant of Ali b. Yaqteen), from Ibrahim b. Uqbah b. Ja'far, from Muhammad b. Nadhr b. Qarwash al-Nahdi, the camel hirer at Kufa, that:

Abu Abdillah, Ja'far b. Muhammad, peace be upon him, said: "A religious person thinks about his conduct with serenity, and when he submits (to such) he becomes humble, and when contented, he enjoys sufficiency, pleased with whatever he has been endowed with, and when he is alone, he craves no company; he abandons all base desires and thus becomes free. Being divested of the world, he is protected from the evils, having cast aside jealousy, he displays and earns love. He poses no threat to the people, so people are not afraid of him; he does not offend them, so he is secured from them, and he always censured himself for his own shortcomings in every matter, till he succeeds and reaches perfection. He has adopted the ways where lie his well-being and health, and therefore never regrets."

15. "There is no way, other than my way..." said the Prophet (SAW)

He said: Abu Ja'far Muhammad b. Ali reported to me from his father, who reported from Sa'ad b. Abdillah, from Ibrahim b. Muhammad al-Thaqafi, from Muhammad b. Marwan, from (Zaid b.) Aban b. Uthman from Abu Basir, who reported that:

Abu Ja'far al-Baqir, peace be upon him, said: "When the Prophet, peace be upon him and his progeny, was nearing his death, Jibraeel descended, and said to the Prophet: "O messenger of Allah! Would you like to return to the world?" He said: "No, for I have already conveyed the message of my Lord." Again he asked: "O messenger of Allah, would you like to go back to the world?" He said: "No, but I would like to be with the Friend, Most High." Then the Prophet turned to the Muslims who had gathered around him and said: "O people, there surely is no Prophet after me, and there is no way, other than my way. And whoever claims to be so, his pretence and innovation is destined for hell-fire. And whosoever claims that, kill him, and his followers will enter hell. O people revive the law of retribution, and revive the truth, and do not be divided among yourselves. Submit (to Allah), incline fully to peace, and you will be saved. Allah has decreed: *'I and My messenger certainly prevail, Indeed Allah is Mighty, Potent. '* (al-Mujadelah V:21)."

16. Alms given early morning...

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abul Abbas b. Muhammad b. Saeed, who reported from Ja'far b. Abdillah, who reported from his brother Muhammad b. Abdillah, who reported from Ishaq b. Ja'far b. Muhammad, from Muhammad b. Hilal al-Mazhaji, who said:

Your father Ja'far b. Muhammad al-Sadiq (AS) told me: "When you are in (financial) need, rise early in the day, for the subsistence (Rizq) is distributed before sunrise. And Allah, Most High, has blessed this Ummah in its early hours; and give away alms in the early hour; because adversities do not follow the alms (Sadaqah)."

Seventh Assembly

And (this is) from what he dictated on Saturday, the 23rd (of Ramadhan), and Abul Fawaris, may Allah keep him, heard it. Our great Sheikh al-Mufid Abu Abdillah Muhammad b. Muhammad b. al-No'man al-Harithy, may Allah perpetuate His beneficence upon him, said and it was read over to him:

1. Cleanse and purify your heart before you ask Him

He said: Abu Ghalib Ahmad b. Muhammad al-Zurari, may Allah have mercy on him, reported to me from Abdullah b. Ja'far al-Himyari, who reported from Ahmad b. Muhammad b. Isa, who reported from al-Husain b. Saeed, from Muhammad b. Sinan, from Swaleh b. Yazid, from Abu Abdillah al-Sadiq Ja'far b. Muhammad (A.S.):

I heard him say: "Dive deep into your hearts, to find if Allah has cleansed and purified it from all displeasure and fear regarding His Will. If you find it so, then ask for Him whatever you desire."

2. The four of Ali b. Abi Talib (AS) virtues

He said: Abul Hasan Ali b. Khalid al-Maraghi reported to me from Abul Qasim al-Hasan b. Ali al-Kufi, who reported from Ja'far b. Muhammad b. Marwan al-Ghazzal, who reported from his father, who reported from Ubaid b. Khunais al-Abdi, who reported from Sabbah b. Yahya al-Muzni, from Abdullah b. Sharik, from al-Harith b. Tha'labah who said:

Two men left for Makkah and Medina in or before the month, and came upon a group leaving for Haj. They said: We joined them, and as we rode forward, we came across a man who seemed to be their leader. He pulled himself aside from the group, and came to us asking: "You are from Iraq?" We said: "Yes, we are Iraqis." He said: "You may be from Kufa?" We said: "Yes, we are from Kufa." He asked: "To which clan do you belong?" We said: "We are from Banu Kananah." He asked: "Which family of Banu Kananah?" We said: "We are from the descendants of Malik b. Kananah."

He said: "Most welcome, most welcome. I beseech you in the name of the Holy Revelation and the Prophet (peace be upon him and his progeny), did you ever hear Ali b. Abi Talib (AS) abusing me, or saying that he was my enemy or that he would fight me?" We said: "No, but we have heard him say: Be on your guard against the deviations of the pug-nosed." He said: "There are many who are pug-nosed, but did

you hear him grudging against me by name?" We said: "No.".

(Upon hearing this), he said: "Allah is Great. Allah is Great. I should have gone astray, and would not be among the rightly guided, if I fight or be his adversary, (especially) after the four virtues I learned from the messenger of Allah, peace be upon him and his progeny, regarding him {i.e. Ali (AS)}. For if I had only one of those four, I would have valued it more than the whole world and whichever is in it, spending in it the life span of Noah."

We said: "Mention them to us."

He said: "I did not recall this but for the purpose of mentioning them. The Prophet, peace be upon him and his progeny, sent Abu Bakr with the verses of al-Bar'aah (Surah al-Tawbah) to declare them to the infidels (of Makkah), but when he had travelled for a night or a part of it, the Prophet sent Ali to Abu Bakr saying: "Take charge of the declaration from him, and send him back to me." So Amirul Mo'mineen, peace be upon him, proceeded, and having taken the charge from Abu Bakr, asked him to return to the Prophet. When he arrived before the Prophet, he (i.e. Abu Bakr) wept and said: "O messenger of Allah! Has anything (untoward) happened about me, or has any Qur'anic revelation occurred about me?" Then the Prophet, peace be upon him and his progeny, said: "No Qur'anic revelation has come to me about you, but Jibraeel, peace be upon him, descended upon me with the divine command, saying: 'No one can discharge this responsibility except yourself or someone of yourself.' And Ali is of me and I am of him, so no one will purvey on my behalf but Ali."

We asked: "And what is the second one?"

He said: We lived in the mosque of the Prophet, peace be upon him and his progeny, together with the family of Ali. The family of Abu Bakr, the family of Umar and his uncles. Then one night, it was announced to us: "With the exception of the Prophet's family and the family of Ali, all others must withdraw and quit. So we vacated dragging our bag and baggage. In the morning, his uncle, Hamzah, came to him and said: "O messenger of Allah, you evicted us and allowed this young boy to remain? We are your uncles and the elders of your family." Then the Prophet said: "I did not ask you to leave, nor did I allow him (i.e. Ali) to stay. It was by the command of Allah, Most High."

We said: "And what is the third?"

He said: The Prophet, peace be upon him and his progeny, appointed Abu Bakr as a standard bearer and sent him to the fort of Khaybar. He brought it back. Then he appointed Umar, who also brought it back (without success). The Prophet, peace be

upon him and his progeny, was deeply disturbed, so he said: "Tomorrow, I shall indeed give the standard to a man who Allah and His Prophet love, and he (too) loves Allah and His Prophet. He will be the steadfast one, never running away. He will not return till Allah blesses (us) with victory upon his hands."

When the next day dawned, we raised ourselves on our knees and toes, but did not find him calling anyone from among us. He then announced: "Where is Ali b. Abi Talib?" Ali was brought to him, suffering from sore-eye. He put his saliva into his eyes, gave him the standard. And Allah blessed (us) with the victory at his hands."

We aid: "And what is the fourth one?"

He said: The Prophet, peace be upon him and his progeny, left for the battle of Tabuk, leaving behind Ali in his place. The Quraishites became jealous of him (i.e. Ali) and said: "The Prophet has left him behind because he does not like his company." (When Ali heard this), he followed the Prophet and upon arrival, placed his hand on the stirrup of the Prophet's camel, saying: "Surely, I will follow you." The Prophet said: "What has happened to you?" He wept and said: "The Quraishites believe that you left me behind because you hate me, and do not prefer my company."

The Prophet ordered an announcement for people to assemble and then (addressing them) said: "O people, Is there anyone among you who does not have the closest and most distinctly notable among his relatives." They said: "Yes, we do have." Then he said: "Surely, Ali, son of Abu Talib, is the closest to me among my relatives, and is most beloved to my heart." Then he came to Ali (AS) and said: "Does it not please you to be to me what Haroon was to Musa; except that there is no prophet after me?" Ali said: "My pleasure is with Allah and His Prophet."

Then Sa'd said: "These are the four virtues, and if you feel inclined, I may relate to you the fifth one!"

We said: "We would like to know it."

He said: "We were with the Prophet, peace be upon him and his progeny, in the farewell pilgrimage. When returning (from Haj) he dismounted at Ghadeer Khumm, and ordered an announcement for all to assemble. Then he proclaimed: "O people, of whoever I am the master, this Ali also is his master. O Allah, befriend one who befriends him, and hate one who hates him. Help one who helps him, and forsake one who forsakes him."

3. Ali (AS) forbade initiating the battle

He said: Abul Hasan Ali b. Khalid al-Maraghi al-Qalanisi reported to me from Abul Qasim al-Hasan b. Ali b. al-Hasan, who reported from Ja'far b. Muhammad b. Marwan who reported from his father, who reported from Ishaq b. Yazid, who reported from Khalid b. Mukhtar, who reported from al-A'amash from Habbah alArani, who said:

I heard Hudhaifa b. al-Yaman a year before Uthman b. Affan was killed, saying: "As if I see your mother al-Humayra (i.e. Ayesha) on an expedition, being led on a camel, and you all clinging to the camel's flank and tail. She is with the people of Azd (a tribe) and is supported by Banu Dhabbah; may Allah sever their feet."

Then he said: When the battle of Jamal (the Camel) took place, and people prepared to confront each other, an announcer announced on behalf of Amirul Mo'mineen, peace be upon him, saying: "No one of you shall initiate the fight without my orders." Then they arrived: their arrows and hit us. We said: "O Amirul Mo'mineen, we have been hit." He said: "Withhold." Then again, they hit us and killed some of us. We said: "O Amirul Mon'mineen, we have been killed." So he said: "Attack! With the blessing of Allah."

He said: We attached our raised lances and spears to each others', so close, that if someone were to walk, he could walk over them. Then Ali (A.S.) announced: "Take to the swords." So we began to strike at their helmets but our swords bounced off. Then Amirul Mo'mineen said: "Aim at the feet."

He said: We have never seen so many feet chopped off on any one day. Then I remembered the narration of Hudhaifa when he mentioned Banu Dhabbah as her helpers, saying "may Allah sever their feet." I knew that it was a prayer, which had been answered.

Then Amirul Mo'mineen announced: "Proceed towards the camel for it is surely Satan." One soldier wounded the camel with his spear, and another one cut off its hand, so it fell to the ground with foam spurring from its mouth. Then Ayesha uttered a loud cry and her people turned back defeated. So, Amirul Mo'mineen announced: "Do not attack those who are fallen with wounds, and do not chase those who have fled. And whoever shuts his door, he shall be in peace. And whoever lays down his arms he shall be in peace."

4. We do not say except that which our Lord, Most High, has said

He said: Abu Hafs Umar b. Muhammad al-Sayrafi reported to me from Muhammad b. Hammam al-Askafi who reported from Ahmad b. Idrees, who reported from Ahmad b. Muhammad b. Isa al-Asha'ri, from Ali b. No-man, from Fudhail b. Uthman, from

Muhammad b. Shurayh who said:

I heard Abu Abdillah Ja'far b. Muhammad, peace be upon him, say: "Surely, Allah has enforced our authority, and made it obligatory upon people to love us. By Allah, we do not say anything out of caprice or our desire, and we do not act according to our views. We do not say except that which our Lord, Most High, has said."

5. Die in the state of Taharat and you will die a martyr

He said: Ahmad b. Muhammad b. al-Hasan b. al-Walid has reported to me from his father, who reported from al-Husain b. al-Hasan b. Aban, from Muhammad b. Awramah, from Ismail b. Aban al-Warraq, who reported from al-Rabee' b. Badr, from Abu Hatim, from Anas b. Malik, who reported that:

The Prophet, peace be upon him and his progeny, said: "O Anas, be always pure and clean, and Allah will increase your years (i.e. lifetime). And if you can remain in the state of purity through the day and the night, then do so; for if you die in the state of purity (Taharat, Wudhoo etc.), you will die a martyr. And be steadfast on the noon prayers, for it is the prayers of those who return to Allah with repentance. And perform as many optional prayers as possible, so that the appointed keepers (Angels) have affection for you. And initiate Salaam upon one you meet, so that Allah augments your good deeds. Greet with Salaam your household, and it will be full of divine blessings. Show veneration to the elder Muslims, and be kind to their young ones, so that when you and I arrive on the Day of Judgement, we come like these two - then he demonstrated by his first two fingers."

6. Ali is my brother, my minister and my successor

He said: Abu Ubaidullah Muhammad b. Imran al-Marzbani reported to me from Abul Fadhl Abdullah b. Muhammad al-Tusi, who reported from Abu Abdul Rahman Abdullah b. Ahmad b. Muhammad b. Hanbal, who reported from Muhammad b. Yahya b. Abi Saminah, who reported from Ubaidullah b. Musa, who reported from Matar al-Iskaf that:

The Prophet, peace be upon him and his progeny, said: "Verily, Ali is my brother, my minister and my successor in the family, and he is the best of all who survive me, he will repay my debts and fulfil my pledges."

7. What Jabir said about Ali (AS)

He said: Abu Ubaidullah Muhammad b. Imran al-Marzbani reported to me from Abul Fadhl Abdullah b. Muhammad al-Tusi (may Allah bless him with mercy) who reported from Abdullah b. Ahmad b. Hanbal, who reported from Ali b. Hakim al-Awadi, who reported from Sharik, from Uthman b. Abu Zara'h, from Salim b. Abi al-Ja'd that:

Jabir b. Abdillah al-Ansari was once asked, (during his old age) when his eyebrows had fallen over his eyes: "Tell us about Ali b. Abi Talib, peace be upon him." Jabir lifted his eyebrows with his hands and said: "He is the best of all creatures, no one hates him but a hypocrite and no one doubts in him except an infidel."

8. Umar's comments about the Prophet's companions

He said: Abu Hafs Umar b. Muhammad al-Sayrafi reported to me from Abu al-Husain al-Abbas b. al-Mughairah al-Jawhari, who reported from Ahmad b. Mansur al-Ramadi Abu Bakr, who reported from Ahmad b. Swaleh, who reported from Anbasah, who reported from Yunus, from Ibn Shihab, from Ibn al-Mukhramah al-Kindi that:

Umar b. al-Khattab once arrived at an assembly where Ali b. Abi Talib, peace be upon him, and Uthman and Abdul Rehman and Talha and al-Zubair were present. So Umar said: "Does everyone of you aspire to becoming a leader after I have gone?" Al-Zubair replied: "Everyone of us aspires, and believes to be fit for it. What is that you disapprove?" Umar said: "May I not tell you what I think about you?" They remained silent. (Again) Umar said: "May I not tell you about yourselves?" They kept silent. Then al-Zubair said: "Say, despite our silence."

So he (Umar) said: "As far as you, O Zubair, are concerned, you are at your best when pleased and content, and you are at your worst when offended and angry. There is a day when you are a devil, and a day when you are a man. Tell me, who will be the Caliph on the day you turn to be a devil?

And you, O Talha, by Allah, the Prophet, peace be upon him and his progeny, left this world displeased with you.

And you, O Ali, you are a man of inactivity and frivolity.

And you, O Abdul Rehman, you are best qualified for it if the position ever comes to you.

But surely among you there is a man whose faith encompasses the faith of the multitude, and he is Uthman."

9. "My brothers are those who believe in me without ever having seen me" said the Prophet (SAW)

He said: Abu Hafs Umar b. Muhammad reported to me from Abu Abdillah Ja'far b. Muhammad b. Ja'far al-Hasani who reported from Abu Musa Isa b. Mahran, who reported from Abu Yashkur al-Balkhi, who reported from Musa b. Ubaidah, from Muhammad b. Ka'b al-Qurzi, from Awf b. Malik, that:

The Prophet, peace be upon him and his progeny, once said: "How eager am I to meet my brothers." So Abu Bakr and Umar said: "Are we not your brothers? We have believed in you, and migrated with you." The Prophet, peace be upon him and his progeny, said: "No doubt, you have believed and migrated, yet I am eager to meet my brothers." Then he repeated the statement. Then he said: "You are my companions. But my brothers are those who will come after you have gone. They will believe in me, love me, help me, and confirm me - without ever having seen me. How I wish to meet my brothers!"

10. Seek refuge from Allah against the evil of the people of Al-Thatt

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abul Hasan Muhammad b. Yahya al-Tamimi, who reported from al-Hasan b. Behram, who reported from al-Hasan b. Yahya, who reported from al-Hasan b. Hamdoon, from Muhammad b. Ibrahim b. Abdillah, who reported from Sudair al-Sayrafi that:

I was with Abu Abdillah Ja'far b. Muhammad, peace be upon him, and round him were people from Kufa. Addressing them, he said: "Perform Hajj before you are prevented from it. Perform Hajj before the land around you is locked. Perform Hajj before the mosque at Iraqain is demolished, between the streams and the palm trees. Perform Hajj before the lotus trees at al-Zawra, whose roots and stem have grown on the sweet honey of the dates from which Maryam (AS) plucked fresh ripe dates, are cut off. That will be the time when you will be prevented to go for Hajj; when the fruits will be in want, the soil will be arid, and you will suffer from the rising costs, the injustice of the rulers, and inequity and hatred will be rampant among you, coupled with calamity, epidemic and hunger. You will be overwhelmed by adversity from all sides. Woe unto you, O people of Iraq! When the army marches over you from Khurasan and woe unto the people of Ray from Turk, and woe unto the people of Iraq from the people of Ray. Woe unto them all, and again so from Al-Thatt."

Sudair asked: "O my master, who are Al-Thatt?" He said: "They are people with ears as small as those of rats, clad in iron; their utterances like that of Satan; they will

have small, hollow eyesockets, and will have hairless bodies, with short hair on their heads. Seek refuge from Allah against their evil. Allah will cause Islam to be victorious at their hands, and they will be instrumental to the revival of our cause."

11. Allah helps according to the measure of our intentions

He said: Abu Ghalib Ahmad b. Muhammad reported to me from his grandfather Muhammad b. Sulaiman, who reported from Abu Ja'far Muhammad b. al-Husain, who reported from Muhammad b. Sinan, from Hamza b. Muhammad al-Tayyar, who said:

I heard Abu Abdillah, peace be upon him, say: "Allah helps His servants according to the measure of their intentions. He who has a wholesome intention receives full help from Allah, and he who has a deficient intention receives as much less."

12. Knowledge precedes ignorance

He said: 'Abu Ghalib Ahmad b. Muhammad reported to me from Abu Tahir Muhmmmad b. Sulaiman al-Zurari, who reported from Muhammad b. al-Husain, from Muhammad b. Yahya, from Ghiyath b. Ibrahim, from Kharijah b. Mas'ab, from Muhammad b. Abu Umair al-Abdi, who reported that:

Amirul Mo'mineen Ali b. Abi Talib, peace be upon him, said: "Allah did not take away covenant from the ignorant people for seeking the expoundings of Knowledge, before He had taken a covenant from the learned people to expound unto the ignorant people. That is because knowledge preceded ignorance."

13. Those nearest to the Prophet on the Day of Reckoning

He said: Abul Hasan Ali b. Khalid al-Maraghi reported to me from Abul Qasim al-Hasan b. Ali b. al-Hasan al-Kufi, who reported from Ja'far b. Muhammad b. Marwan, who reported from his father, from Muhammad b. Ismail al-Hashimi, from Abdul Mo'min who reported that Muhammad b. Ali al-Baqir, peace be upon him, reported from Jabir b. Abdillah al-Ansari that:

The Prophet, peace be upon him and his progeny, said: "On the Day of Reckoning tomorrow, the nearest to me will be those who are most truthful in their speech and the most ardent in paying back the deposits entrusted to them, and the most faithful in fulfilling their promises and the best in their behaviour and the most amiable to the people."

Chapter 8
Eighth Assembly

Met on Monday, the 24th of the month of Ramadhan, heard from him by dictation, may Allah perpetuate His beneficence on him. Our grand Sheikh, the honoured one, al-Mufid Abu Abdillah Muhammad b. Muhammad al-Noman, may Allah perpetuate His support and beneficence to him, said today:

1. Benevolence & Tyranny

He said: 'Abu Ja'far Muhammad b. Ali b. al-Husain reported to me from Muhammad b. Musa al-Mutawakkil, who reported from Ali b. al-Husain al-Sa'dabadi, from Ahmed b. Abu Abdillah al-Barqi, from Abdul Rahman b. Abi Najran, from Asim b. Hamid, from Abu Hamzah al-Thumali that Abu Ja'far al-Baqir Muhammad b. Ali, peace be upon him, reported from his forefathers that:

The Prophet, peace be upon him and his progeny, said: "Benevolence is a good turn, earning the quickest reward, and tyranny is an evil, earning quickest requital. Enough for ones blemish that one should see faults in others while condoning the same faults in oneself; or scoff at the others for an act from which he himself cannot abstain, and hurt ones companion in matters with which one has no concern."

2. Weeping for ones sins

He said: 'Abul Hasan Ahmad b. Muhammd b. al-Hasan reported to me from Abdullah b. Ja'far al-Himyari, who reported from Ahmad b. Muhammad, from Ali b. al-Hakam, from Hisham b. Salim from Abu Abdillah, peace be upon him, that:

The Prophet, peace be upon him and his progeny said: "Blessed is he whom Allah finds weeping because of his sins, trembling in awe of Allah; weeping over the sins about which no one knows except himself."

3. Good deeds blot out evil ones

He said: 'Abu Ja'far Muhammad b. Ali reported to me from Muhammad b. Ali, from his uncle Muhammad b. Abul Qasim from Muhammad b. Ali al-kufi, from Muhammad b. Sinan, from Abu al-No'man, that:

Abu Abdillah Ja'far b. Muhammad, peace be upon him told me: "O Abu al-No'man, let no people deceive you about yourself, for what is destined will reach you without

them. And do not spend your day over petty things, for the One Who records everything is (always) with you. Always do good deeds, for I do not know of quicker recompense for an old sin than the new good deed. Indeed, Allah, Most High has said (in the Qur'an): *'Surely, the good deeds blot out the evil deeds; this is reminder for those who remember.'* (Hood:4)"

4. Obedience to the Imam

He said: "Abul Qasim Ja'far b. Muhammad b. Qawlawayh reported to me from Muhammad b. Yaqoob al-Kulayni, from Ali b. Ibrahim, from his father, from Hammad b. Isa from Huraiz, from Zurarah b. A'ayan, who reported that:

Abu Ja'far Muhammad b. Ali b. al-Husain (peace be upon them all) said: "The most important matter, the best, the key, the entrance to all affairs and the pleasure of the Gracious Lord lie in obedience to the Imam after have recognized him."

Then he said: Allah, Most High, says (in the Qur'an): "whoever obeys the messenger, has obeyed Allah. But, whoever turns away: *'We have not sent you (Muhammad) as a keeper over them.'* (Al-Nisa: 80)"

5. Uthman and Banu Umayya

He said: Abul Hasan Ali b. Muhammad b. Habish al-katib reported to me from al-Hasan b. Ali al-Za'farani, who reported from Ibrahim b. Muhammad al-Thaqafi, who reported from al-Hasan b. Ali al-Lu'Lui, who reported form Yahya b. al-Mughairah, who reported from Salmah b. al-Fadhl, from Ali b. Sabih al-Kindi, from Abu Yahya, the client of Muaz b. Afra' al-Ansari who said:

Uthman b. Affan once sent for al-Arqam b. Abdillah, who was the treasurer of the Baitul Mal of the Muslims, and said: "Advance me one hundred thousand Dirham." Al-Arqam said: "May I write a promissory note in favour of the Muslims for that?" He said: "What does that concern you, O motherless! You are but a safekeeper!" When Al-Arqam heard that he hastened towards the people and exclaimed: "O People, protect your wealth. I believed that I was a treasurer on your behalf and till today I never knew that I was Uthman's treasurer." Then he left and entered his house.

When Uthman learnt about that, he convened an assembly, climbed the Mimbar and said: "O people, Abu Bakr surely gave preference to Banu Teem over the people, and Umar gave preference to Banu Adi over the people and by Allah, I gave preference to Banu Umayyah over others. And if I were to sit at the gate of the Paradise, authorized to shove Banu Umayyah into it, I would surely do so. Indeed, their wealth is ours, and we will take from it if we need it inspite of the people."

Then Ammar b. Yasir, may Allah bless him with mercy, said: "O Muslim brethren! Be my witness that I do not approve that!" So Uthman said: "Oh, you are here!" Then he climbed down from the Mimbar and began kicking Ammar till he fainted and was carried away senseless to the house of Ummu Salimah. People found it very distressing. Ammar remained unconscious missing that day's noon and evening prayers. When he regained his senses, he said: "Praise be for Allah! From times old, I have been suffering in His way, and for this which has befallen me in my duty towards Allah, I seek justice between me and Uthman on the Day of Judgement from the Honourable Judge" (i.e. Allah).

When Uthman learnt that Ammar was at Ummu Salimah's place, he sent for her and said: "What are these people together with that transgressor (i.e. Ammar) doing at your house? Evict them." (She said): "By Allah, there is no one at my place except Ammar and his two daughters. O Uthman, leave us alone, and use your power wherever else you like. And this is a companion of the messenger of Allah, peace be upon him and his progeny, about to die because of what you have done to him."

He said: Upon hearing this, Uthman repented and sent for Talha and al-Zubair, asking them to go to Ammar and seek his forgiveness. They came (to Ammar) but he turned them down. So they returned (to Uthman) and informed him. Uthman said: "O, Banu Umayyah, O bed of fire, and flies of greed, was it by divine permission that you reviled me and ganged in on the companion of the Prophet, peace be upon him and his progeny?"

When Ammar recovered from his illness, he proceeded towards the Prophet's mosque and there a person announced to Uthman the death of Abu Dharr at Rabzah. He said: "Abu Dharr at Rabzah met a lonely death, and was buried by the travellers." Uthman said: "To Him we belong, and unto Him shall we return." And then he added: "May Allah bless him with mercy." Then Ammar said: "May Allah bless Abu Dharr with mercy on behalf of everyone of us."

Uthman said: "Again you are here! May you chew your father's genital! Do you think I am repenting for having exiled him?" Ammar said: "No, By Allah, I do not think so!"

He (Uthman) said: "You join the place where Abu Dharr was and remain there as long as we live." Ammar said: "Do so, by Allah, I would love to be in the company of the wild animals, more than to be near you!" Then as Ammar prepared to leave, Banu Makhzum came to Amirul Mo'mineen Ali b. Abu Talib (AS) requesting him to intervene and to ask Uthman to cancel the order for Ammar's eviction. He intervened on their behalf till Uthman responded positively.

6. The lonely martyr

He said: Al-Sharif Abu Abdillah Muhammad b. al-Hasan al-Jawani reported to me from al-Mudhaffar b. Ja'far al-Alawi al-Umri, who reported from Ja'far b. Muhammad b Masood, from his father, from Muhammad b. Hatim, who reported from Suwaid b. Saeed, who reported from Muhammad b. Abdul Rahim al-Yamani, from Ibn Meena, from his father who reported that Aisha said:

Once Ali b. Abi Talib (AS) came upon the Prophet, peace be upon him and his progeny, seeking permission to enter, but he did not permit. So, he sought permission once again and the Prophet peace be upon him and his progeny, said: "Enter, O Ali." When Ali entered, the Prophet, peace be upon him and his progeny, stood up, embraced him and kissed him between the eyes and said: "May my father be ransom for the martyr; may my father be ransom for the lonely martyr."

7. Talha and al-Zubair

He said: Abul Hasan Ali b. Khalid al-Maraghi reported to me from Abul Qasim al Hasan b. Ali al-Kufi, who reported from Ja'far b. Muhammad b. Marwan, who reported from his father, who reported from Ishaq b. Yazid, who reported from Sulaiman b. Qaram, from Abu al-Jahhaf, from Ammar al-Duhni, who reported from Abu Uthman, the muezzin of Banu Afsa that he heard Ali b. Abi Talib say when Talha and al-Zubair advanced to fight him:

"What excuse can Talha and al-Zubair have! They swore allegiance to me of their own accord, without any coercion and they broke off without any event." Then he recited the verse: *'And if they break their oaths after their treaty and revile your religion, then fight the leaders of unbelief, for their oaths are worthless, so that you may restrain them.'* (al-Taubah V:12)"

8. The first to enter Paradise

He said: Abul Qasim Ja'far b. Muhammad, may Allah have mercy on him, reported to me from his father, from Sa'd b. Abdillah from Ahmad b. Muhammad b. Isa, from Saeed b. Janah, from Abdullah b. Muhammad, from Jabir b. Yazid, who reported from Abu Ja'far Muhammad b. Ali al-Baqir through his forefathers that:

The Prophet, peace be upon him and his progeny said: "Paradise remains forbidden for the Prophets till I have entered in it, and remains forbidden for all the peoples till the Shias of us, Ahlul Bait have entered."

9. Surprise at the heedless

He said: Abul Hasan Muhammad B. Ja'far b. Muhammad al-Kufi al-Nahwi al-Tamimi

reported to me from Hisham b. Yunus al-Nahshali, who reported to me from Yahya b. Ya'la, from Hameed al-A'raj, from Abdullah b. al-Harith, from Abdullah b. Masood that:

The Prophet, peace be upon him and his progeny, said: "I am surprised at the heedless person who is not without survelance; I am surprised at the one chasing the world, while death chases him; I am surprised at a person having a loud, hearty laugh, while he does not know whether Allah is pleased with him or is displeased."

10. Dying the death of an infidel

He said: Abul Hasan Muhammad b. Ja'far reported to me from Hisham b. Yunus al-Nahshali, who reported from Abu Muhammad al-Ansari, who reported from Abu Bakr b. Ayyash, from Muhammad b. Shihab al-Zuhari, from Anas b. Malik, that:

The Prophet, peace be upon him and his progeny, looked at Ali b. Abi Talib (AS) and said: "O Ali, whoever hates you, Allah shall cause him to die the death of infidels, and on the day of Judgement, will ask him to account for his deeds (also)."

11. Befriending for the sake of Allah

He said: Abul Hasan Muhammad b. Ja'far reported to me from Hisham who reported from Yahya b. Ya'la, from Hameed, from Abdullah b. al-Harith from Abdullah b. Masood that:

The Prophet peace be upon him and his progeny, said: "Those who befriend each other for the sake of Allah, Most High, shall be resting on the pillars of ruby in the Paradise, supervising the inmates of Paradise. Whenever one of them comes forth, his splendour shall fill the houses of the people of Paradise. Then the people of the Paradise shall say: 'Let us out so that we can have a glimpse of those who befriended each other for the pleasure of Allah.' He said: "Then they will be brought out to see them. One of them will have a face like the full moon, and on their foreheads will be written: These are the people befriending each other for the sake of Allah!"

Chapter 9

Ninth Assembly

Met on Saturday, 29th of the month of Ramadhan. On this day, our grand Sheikh al-Mufid Abu Abdillah Muhammad b. Muhammad al-No'man, may Allah perpetuate His support and beneficence to him, said:

1. The four virtues of the people of Paradise

He said: Abu Bakr Muhammad b. Umar b. Salim b. Al-Baraa' al-Je'abi reported to me from Abu Muhammad Abdullah b. Bareed al-Bajali, who reported from Muhammad b. Thawab al-Hubbari, who reported from Muhammad b. Ali b. Ja'far, from his father, who reported that his brother Musa b. Ja'far reported from his father through his forefathers, peace be upon them all, that:

The Prophet, peace be upon him and his progeny, said: "Whoever has four virtues, Allah shall write his name among the people of Paradise: One who saves oneself by testifying that there is no god but Allah and that I, Muhammad am His Messenger; and one who says: Praise be to Allah, when blessed with any bounty from Him; and one who says: I seek forgiveness from Allah, for the sin committed; and one when afflicted by any calamity, says: To Him we belong, and unto Him shall we return."

2. The Prophet commanded to reveal virtues of Ali (AS)

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abu Muhammad Abdullah b. Muhammad b. Saeed b. Ziyad al-Muqri from his book, reporting from Ahmad b. Isa b. al-Hasan al-Hawbi, who reported from Nasr b. Hammad who reported from Amru b. Shimr, from Jabir al-Ja'fi who reported from Abu Ja'far Muhammad b. Ali al-Baqir, peace be upon him, that Jabir b. Abdullah al-Ansari said:

The Angel Jibraeel descended unto the Prophet, peace be upon him and his progeny, and said: "Allah commands you to address the people around you, informing them about the excellence of Ali b. Abi Talib (AS) and has commanded all the angels, to listen to what you will say; and He reveals to you that whoever will oppose you about his affair, he shall enter hell fire, and Paradise is for him who obeys you."

Then the Prophet, peace be upon him and his progeny, caused the announcement: "(Join) the congregational prayers." People assembled and the Prophet climbed the pulpit and commenced first by saying: "I seek refuge from Satan, the condemned and I begin in the name of Allah, Most Merciful." Then he said:

"O people, I am the bringer of good tidings and I am the warner. I am the Prophet, born in Ummul Qura'. I am now conveying to you, from Allah, Most High, about a man whose flesh is from my flesh and whose blood is from my blood; he is treasure-house of the knowledge and he is the one who Allah has selected from this Ummah, chosen him, befriended him and guided. Allah created me and him from one essence and blessed me with the Prophethood and blessed him with the task of purveying on my behalf. He made me city of the knowledge and made him its gate. He made him a treasurer of the knowledge and the source from whom divine laws are received. He blessed him with specific divine appointment, made clear his position, forwarned against animosity to him and made affection towards him obligatory, enjoining all people to obey him. And He, Most High, says: "Whoever hates him, hates Me and whoever befriends him, befriends Me. Whoever rises against him, rises against Me and whoever opposes him, opposes Me. Whoever disobeys him, disobeys Me and whoever harms him, harms Me. Whoever despises him, despises Me.

And whoever loves him, loves Me and whoever obeys him, obeys Me. Whoever pleases him, pleases Me and whoever protects him, protects Me. Whoever fights him, fights Me and whoever helps him, helps Me. Whoever intends foul against him, does so against Me and whoever plots against him, plots against Me."

O People! Listen to my command and obey it. For I warn you against the severe punishment by Allah. On the Day when every soul will find present before it every good deed it has done; and whatever evil it has done, it will wish that there be between it and the evil it has done, a great distance. And Allah cautions you of Himself."

Then he took Amirul Momineen (i.e. Ali b. Abi Talib), peace be upon him, by his hand and said: "O people! This is the master of the believers and the annihilator of the infidels and the proof of Allah to all mankinds. O Allah, I have indeed, conveyed and they are your servants. And You are able to reform them so reform them by Your mercy, O Most Merciful."

Then he came down from the pulpit and the angel Jibraeel came unto him saying: "O Muhammad, Allah sends you Salaam and says: May Allah reward you best for having conveyed. You have indeed conveyed the message from your Sustainer and given your Ummah the correct advice. You have pleased the faithfuls and constrained the infidels. O Muhammad, your cousin will be stricken with affliction and

because of him, some will be surely tried. And those who do wrong, shall soon come to know what punishment awaits them."

3. The Prophet's prayers for his descendants

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Ahmad b. Muhammad b. Ziyad, who reported from al-Hasan b. Ali b. Affan, from Yazid b. Harun, from Hamid, from Jabir b. Abdillah al-Ansari who said:

Once, the Prophet, peace be upon him and his progeny, came upon us holding the hands of al-Hasan and al-Husain, peace be upon them and said: "These are my two sons, who I have brought up from infancy and for whom I have prayed to Allah as they grew up. I prayed for them for three things, out of which He granted two and restrained one. I beseeched Allah to keep them pure and cleansed from all evil and make them chaste. Allah granted my prayer. And I prayed that they and their progeny be guarded together with their followers, from the hellfire. Allah granted my prayer. And I asked Allah that the Ummah be united in their love for them." He said: "O Muhammad! I have decreed and I have determined. A group from among your Ummah will remain faithful to the covenant you have made with the Jews, the Christians and the Magians and will break your covenant regarding your descendants. And I have so decreed that, whoever does that, shall not have a place at My honoured station, nor will I allow him to enter My Paradise, nor shall I have an eye of mercy upon him on the Day of Judgement."

4. The Assasination of Malike Ashtar

He said: Abul Hasan Ali b. Muhammad b. Hubaysh al-katib reported to me from al-Hasan b. Ali al-Za'farani, who reported from Ibrahim b. Muhammad al-Thaqafi, from Muhammad b. Zakariyya, from Abdullah b. al-Dhahhak, from Hisham b. Muhammad, who said:

When news of the assassination of Muhammad b. Abi Bakr, may Allah be pleased with him, reached Amirul Momineen, peace be upon him, he wrote to Malik b. al-Harith al-Ashtar, may Allah bless him with mercy, who was then residing at Nasibayn. (He wrote): "You are surely among those from whom I seek help to keep the banner of Islam high and to crush the haughtiness of the disobedient and to fortify the threatened borderline. I had appointed Muhammad b. Abi Bakr, may Allah bless him with mercy, to govern Egypt, but the rebels attacked him and as he was inexperienced about warfare, he was martyred - may Allah bless him with mercy. Now, come over to me so that we may look into the matter concerning Egypt, and appoint in your place a reliable, sane person from your companions." Then Malik - may Allah be pleased with him, appointed Shabib b. Amir al-Azadi to succeed him, and proceeded till he arrived to meet Amirul Momineen, peace be upon him. Then he

(i.e. Ali) explained to him the situation in Egypt and informed him about its people.

Then he said: "There is no one for this assignment except you, so be ready to go. And if there is anything, about which I have not guided you, you will depend upon your judgement and seek assistance from Allah for your intention. (In your dealing with them), mix severity and harshness with tenderness and gentleness, and be friendly for as long as friendliness serves the purpose. And be resolute when there is no alternative to severity."

He said: Then Malik al-Ashtar - may Allah be pleased with him, rose and prepared for his journey to Egypt. And Ali, peace be upon him, sent a letter to the people of Egypt, before (Malik) arrived there:

"In the name of Allah, Most Merciful, Most Benevolent, I praise Allah, none to be worshipped but He; and beseech Allah to bless His Prophet, Muhammad and his progeny. Surely, I have sent unto you a servant from the servants of Allah, who does not sleep in the days of fear and does not recoil from the enemy fearing any disaster. He is from the strongest among His servants and the noblest; and to the transgressors, more threatening than the burning fire. And from ignorance and blemish, he is the farthest. He is Malik b. al-Harith al-Ashtar, neither a cutting tooth nor a blunted edge. He is patient amid threats, calm and composed at the time of war. He has an original judgement and an agreeable patience. So listen to him and obey him. If he commands you to march forth, march, and if commands you to halt, halt. For he does not advance or halt except by my order. I have sent him to you in spite of my need for him, for the sake of your welfare and because of my deep concern about your adversaries. May Allah guard and protect you with guidance and keep you steadfast with Taqwa. May He bless us and you with what He likes and loves. May peace and mercy of Allah and His Blessing be upon you."

When Malik al-Ashtar completed his preparations for journey to Egypt, the spies of Mo'awiyah from Iraq wrote to inform him. He was very much distressed, because he had his eyes set on Egypt. He knew that he would lose Egypt if al-Ashtar arrived there and to him al-Ashtar was a more powerful person than the son of Abu Bakr. So he contacted a chief who paid the revenue at a place called al-Qulzum, informing him that Ali (AS) has appointed al-Ashtar to govern Egypt and if you got rid of him on my behalf, I shall gift away the revenue to you for as long as you live. So plan to kill him in every way possible. Then Mo'awiyah collected the people of Syria and said: "Verily, Ali has sent al-Ashtar to Egypt. Come and let us pray to Allah that He may relieve us of him." Then he prayed, and so did the people with him.

Al-Ashtar travelled on till he came to al-Qulzum. The chief received him and greeted him and then said: "I am among those who is liable to pay the revenue. And you and

your companions have a right upon all that grows on my land. So be my guest and allow me to serve you and your companions and let your animals freely graze on my land, and I will count it from my liability."

So, al-Ashtar became his guest and he served him (al-Ashtar) and his companions for all their needs. And he brought to them food, including some honey, which had poison. When al-Ashtar drank from that honey, it killed him and he died because of that.

Mo'awiyah got the news, so he collected the people of Syria and said: "Happy tidings for you! Allah, Most High, has answered your prayers; has relieved you of him and has killed him." They rejoiced.

And when the news of Ashtar's death assailed Amirul Mo'mineen, peace be upon him, he sighed and grieved, saying: "What an excellent man Malik was! Had he been a mountain, he would have been its firm rock, and had he been from stone, he would have been solid. By Allah, some men in the world will be placated by his death; but it behaves for the mourners to mourn over him." Then he said: "We are for Allah and unto Him shall we return; and all praise to Allah, the Lord of all Universe. I shall seek reward from You for this sacrifice, for surely, his death is among the greatest worldly calamities. May Allah bless Malik with mercy; no doubt, he faithfully dispersed his charge and completed the appointed term (of life) and met his Creator; while we have reconciled ourselves to forbear every adversity after being bereaved of the Prophet, peace be upon him and his progeny, for that was the greatest calamity."

5. Imamat, a continued covenant

He said: Abu Ghalib Ahmad b. Muhammad al-Zurari reported to me from Abdullah b. Ja'far al-Himyari, from al-Hasan b. Ali from Zakariyya, from Muhammad b. Sinan and Yunus b. Yaqoob, from Abdul A'ala b. A'ayan who said:

I heard Abu Abdillah, peace be upon him, say: "Our first one is the ushering guide to our next one, and our next one is the conformer of the first one. And among us, the tradition is constant. Surely, when Allah ordains, He implements it."

All Praise be to Allah, the Lord of all Universe and Allah

bless our master Muhammad, the Prophet and his progeny

and send peace upon them.

Al-Shaikh al-Mufid Abu Abdillah Muhammad b. Muhammad b. al-No'man - may Allah perpetuate his capabilities - narrated to us on Monday, the end of Shawaal, in the year four hundred and four.

6. A recitation to open the eight gates of Paradise

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan b. al-Waleed reported to me from his father, from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from al-Husain b. Saeed, from Muhammad b. al-Fudhail, from Abu al-Sabah al-Kanani, that:

Abu Abdillah Ja'far b. Muhammad, peace be upon him said: "Whoever recites the following in the morning before sunrise, (and in the evening before sunset), Allah will open for him the eight gates of the Paradise and he will be told: 'Enter from any gate you choose'; and he will avert from him the misfortunes of that day:"

"I testify that there is no god but Allah Alone,

and He has no partner,

and I testify that Muhammad is His servant and His messenger,

and that the religion is according to the path he showed,

and Islam is what he promulgated,

and the (true) word is what he said,

and the book is as it was revealed (to him),

and that Allah is the Evident Truth."

And then he should mention Muhammad and his progeny in a befitting good way, greeting them with peace.

Chapter 10
Tenth Assembly

Met on Wednesday, after the lapse of two nights of Rajab in the year 407. Al-Sheikh al-Mufid Abu Abdillah Muhammad b. Muhammad b. al-No'man - may Allah perpetuate His support to him - narrated to us in his mosque at Darb Ribah.

1. Allah reveals to Musa

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawayh - may Allah bless him with mercy, reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa and Muhammad b. al-Husain b. Abul Khattab together, from al-Hasan b. Mahboob, from Ibn Sinan, from Abu Hamzah al-Thumali, that:

Abu Ja'far Muhammad b. Ali al-Baqir, peace be upon him, said: Musa son of Imran, may Allah bless our Prophet (and his progeny) and him, said: "O Allah! Who are the sincere, pure servants of Yours among Your creation?" He said: "One with the generous palms and the bountiful feet. He speaks truthfully, and walks modestly. They are such that the mountains may move, but they would not."

He said: "O Allah! Who are the ones who will land in the sacred abode at yours?" He (Allah) said: "They are the ones whose eyes do not look (at all) at the world and they do not let out their secrets in faith and they accept no bribe to attain the authority. Certitude is in their hearts and truth is on their tongues. They are under My shield in this world and in the sacred abode hereafter, they will be with Me."

2. Who are those devotees?

He said: Abu Ubaidullah Muhammad b. Imran al-Marzbani reported to me from Muhammad b. Ahmad al-Katib, who reported from Ahmad b. Abu Khaithamah, who reported from Abdullah b. Dahir, from al-A'amash, from Abayah al-Asadi from Ibn Abbas - may Allah bless him with mercy, who said:

Amirul Mo'mineen Ali b. Ali Talib, peace be upon him, was asked about the verse in the Qu'ran: *'Surely, Allah's devotees shall have no fear, neither shall they grieve.'* (Yunus V:62). He was asked: "Who are those devotees?" So, Amirul Mo'mineen, peace be upon him, said: "They are the ones who have purified themselves in His worship and have an eye on the inner core of this world while people regard its exterior; and so they have recognized its future while others have been deceived by its transitory benefits. They have forsaken all that which they know will someday forsake them and have caused to die all that they know will one day kill

them."

Then he said: "O he who has distracted himself with this world and jumped at its traps, working busily to build up that which will soon be destroyed by it. Did you not see your forefathers, who are down decomposing and your descendants, thrown under the stone and earth? How you tried to treat them and cure them with your hands? The doctors prescribed for them and the relatives prayed for them. But reliance upon you, did not help them and your medicines did not have any effect upon them."

3. Ali's faith and descent

He said: Abul Hasan Ali b. Muhammad reported to me from Ahmad b. Ibrahim, who reported from Abul Hasan Ali b. al-Hasan, who reported from al-Husain b. Nasr b. Mazahim, who reported from his father, who reported from Abu Abdil Rahman Abdullah b. Abdul Malik, from Yahya b. Salimah, from his father Salimah b. Kuhail, from Abu Sadiq who said:

I heard Amirul Mo'mineen Ali b. Abi Talib, peace be upon him say: "My faith is that of the Prophet, peace be upon him and his progeny, and my descent is the descent of the Prophet, peace be upon him and his progeny. So whoever, speaks ill of my faith and my descent, slurs the faith and the descent of the Prophet."

4. The most important duty Allah has imposed

He said: Abul Qasim Ja'far b. Muhammad reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa from al-Hasan b. Mahboob from Hisham b. Salim, from Zurarah b. A'ayan (from al-Hasan al-Bazzaz), that:

Abu Abdillah Ja'far b. Muhammad al-Sadiq, peace be upon him, said: "May I not inform you about the most important duty Allah has imposed upon His creation?" I said: "Please do." He said: "To treat people justly, equal to yourself, and to grant preference to your brother; and to remember Allah in every situation. And by remembering, I do not mean chanting: 'Glory be to Allah' and 'Praise be to Allah' and 'There is no god but Allah' and 'Allah is great', altogether it is a part of remembering. But to remember Allah in every situation means to be invincible in matter of obedience to Allah or sinning against Him."

5. The Prophet seeks forgiveness for all Shias

He said: Abu Nasr Muhammad b. al-Husain al-Basir al-Muqri informed me from Abu Abdillah al-Asadi, who reported from Ja'far b. Abdullah b. Ja'far al-Alawi al-

Muhammadi, who reported from Yahya b. Hashim al-Ghassani, who reported from Ghayath b. Ibrahim, who reported from Ja'far b. Muhammad, from his father, from his forefathers that:

The Prophet, peace be upon him and his progeny, said: "I have been taught (by Allah) the seven verses (i.e. Surah al-Fateha) of two recitations. And the whole Ummah of mine was presented to me (while in the clay form), till I was able to see its small and its big; and I looked at the entire heavens. And when I saw you, O Ali, I sought forgiveness for you and your followers till the Day of Judgement."

6. "O, Allah! I love Ali, so you also love him"

He said: Abu Nasr Muhammad b. al-Husain al-Muqri reported to me from Abu Abdillah al-Husain b. Ubaidullah al-Zurari, who reported from Abu Abdillah Ja'far b. Abdullah al-Alawi al-Muhammadi, who reported from Yahya b. Hashim al-Ghassani, who reported form Ismail b. Ayyash, from Muadh b. Rafaah, from Shahr b. Hawshab, who said:

By Allah, I cannot be stopped by Mu'awiya's authority to speak the truth about Ali, peace be upon him. I heard the Prophet, peace be upon him and his progeny, say: "Ali is the best among you; and in matter of religion, he is the most learned jurist among you, and he knows incisively about my Traditions, more than any of you. And as far the Book of Allah (i.e. the Qu'ran), he is its best student among you all. O, Allah! I love Ali, so You also love him; O Allah! I love Ali, so You also love him."

7. They dispute Prophethood and give away Caliphte!

He said: Abul Hasan Ali b. Muhammad al-Basari al-Bazzaz reported to me from Abu Bishr Ahmad b. Ibrahim, who reported from Zakariyya b. Yahya al-Saji, who reported from Abdul Ja'far, from Sufyan, from al-Waleed b. Katheer, from Ibn al-Sayyad, from Saeed b. al-Musayyab who said:

When the Prophet, peace be upon him and his progeny, died, the whole Makkah was shaken with deep sorrow. Then Abu Qahafa said: "What is happening?" They told him: "The Prophet has departed." He said: "Who has assumed authority over people after him?" They told him: "Your son." He asked: "Did Banu Abd Shams and Banu al-Mughaira approve?" They said: "Yes."

He said: "No one can prevent that which Allah bestows and no one can give what Allah takes away. What a surprise! They dispute the Prophethood and easily give the Caliphate! Surely, this seems to have been destined."

8. What al-Khidr said to Ali (AS)

He said: Abu Nasr Muhammad b. al-Husain reported to me from Abu Ali Ahmad b. Muhammad al-Sawli, who reported from Abdul Aziz b. Yahya al-Jaloodi, who reported from al-Husain b. Hameed, who reported from Mukhawwal b. Ibrahim, who reported from Swaleh b. Abul Aswad, who reported from Mahfooz b. Ubaidullah, from a Sheikh from Hadhramaut, from Muhammad b. al-Hanafiyyah - may Allah bless him with mercy, who said:

Once, while Amirul Mo'mineen Ali b. Abi Talib, peace be upon him, was going around the Ka'bah , he came across a man who had clung to the curtains of the sacred house, saying: 'O, He, Whom one hearing does not distract from another and O, He, Who is not misled by the seekers, and O, He, Who is not wearied by the insistent supplication. Grant me the coolness of Your Pardon and the sweetness of Your mercy."

Amirul Mo'mineen (A.S.) asked him: "Is this your prayer?" The man said: "So, you heard it?" He said: "Yes". The man said: "Pray this way at the end of every Daily prayer. By Allah, when a faithful prays with these words at the end of the Daily prayer, Allah forgives him all his sins even if they equal the heavenly stars in number, or the pebbles and the earth in abundance." Then Amirul Mo'mineen, peace be upon him, told him: "I have the knowledge of it, and Allah is Infinite, Beneficent." The man who was al-Khidhr, peace be upon him, said: "By Allah, you are right O, Amirul Mo'mineen. Over everyone endowed with knowledge, there is One Who knows most."

And may Allah bless our master Muhammad, the Prophet and his pure progeny.

Chapter 11

Eleventh Assembly

Met on Monday, 7th Rajab of the year 407 Hijra. Our grand Sheikh al-Mufid, Abu Abdillah Muhammad b. Muhammad al-No'man - may Allah perpetuate His beneficence for him, narrated to us in his Mosque at Rabah, in this month.

1. "Today, it is deed and no account; tomorrow, it will be account and no deeds."

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from al-Fadhl b. al-Habbab al-Jamhiy, who reported from Muslim b. Abdillah al-Basriy, who reported from his father, who reported from Muhammad b. Abdul Rahman al-Nahdiy, who reported from Sha'bah, from Salemah b. Kuhayl, from Habbah al-Araniy who said:

I heard Amirul Mo'mineen Ali b. Abi Talib, peace be upon him, say: "I fear for you about two things: long ambitions and the submission to base desire. As for the long ambitions, they cause you to forget the next world; and as for obedience to your desires, they prevent you from (following) the Truth. Surely, this world passes with its back turned to you, and the next world arrives facing you. And they both have their sons. So, be the sons of the next world and do not be the sons of this world. For today, it is (your) deed and no account; and tomorrow, it will be account (for your acts) and no deeds."

2. Allah does for His servants that which is best

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan reported to me from his father, who reported from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from al-Hasan b. Mahboob, from Malik b. Atiyyah, from Dawood b. Farqad, who reported that:

Abu Abdillah al-Sadiq Ja'far b. Muhammad, peace be upon him, said: Among the words spoken to Allah to Musa son of Imran, peace be upon him, He revealed: "O, Musa! I have not created anything more beloved and preferred to Me than My faithful, believing servants. And when I try him, it is for his own good. I take away from him what he desires most, for his own good; and I grant him for his own benefit. And I know best what is beneficial for My servant. So, it is for him to be patient, when I try him, to be grateful when I bless him with My bounties, and he should remain pleased with My judgement. (Then) I write his name among My Truthfuls when he acts according to My pleasure and obeys My orders."

3. The sun returned for Ali (AS)

He said: Abu Ubaidullah Muhammad b. Imran al-Marzbani reported to me from Abu Bakr Ahmad b. Muhammad b. Isa al-Makki, who reported from al-Sheikh al-Swaleh Abu Abdil Rahman Abdullah b. Muhammad b. Hanbal, who reportted from Abdul Rahman b. Sharik, from his father, who reported that Urwah b. Abdillah b. Qyshayr al-Ja'fiy said:

(Once) I called upon Fatemah, daughter of Ali b. Abi Talib, peace be upon him, when she was quite advanced in age. She wore beads around her neck and two bangles on her hands, and she said: "It is abominable for women to resemble men." Then she said: "Asma b. Umays reported to me that, once, the revelation from Allah descended upon His Prophet, peace be upon him and his progeny, and it overwhelmed him. Ali b. Abi Talib, may peace be upon him, covered him (i.e. the Prophet) with his cloth, till the sun set. When the revelation ceased, the Prophet, peace be upon him and his progeny, said: "O Ali! Have you offered your Asr prayers?" He said: "No O, messenger of Allah! My attendance upon you prevented me from that." Then the Prophet, peace be upon him and his progeny, prayed: "O Allah, cause the sun to return for Ali b. Abi Talib". The sun had set, so it rose again till its rays reached my room and half the height of the Mosque."

4. The pleasure and displeasure of Fatimah (SA)

He said: Abu Hafs Umar b. Muhammad al-Sayrafi reported to me from Abu Ali Muhammad b. Hammam al-Katib al-Iskafi, who reported from Muhammad b. al-Qasim al-Maharibi, who reported from Ismail b. Ishaq at Rashidi, who reported from Muhammad b. Ali from Muhammad b al-Fudhail al-Azdi, from Abu Hamza al-Thumali, who reported that Abu Ja'far Al-Baqir Muhammad b. Ali, peace be upon him, reported from his father and grandfather that:

The Prophet, peace be upon him and his progeny, said: "Surely, Allah is displeased when Fatimah (peace be upon her) is displeased, and He is pleased when she displays her pleasure."

5. Fatimah (SA) after the khilafat of Abu Bakr

He said: Abul Hasan Ali b. Muhammad al-Katib reported to me from al-Hasan b. Ali al-Zafarani, who reported from Ibrahim b. Muhammad al-Thaqafi, who reported from Abu Ismail al-Attar, from Ibn Luhaya'h, from Abul Aswad, from Urwah b. al-Zubayr that:

When people swore allegiance to Abu Bakr, Fatimah, the daughter of (Prophet)

Muhammad, peace be upon him and his progeny, came to the door of her house and said: "Never have I witnessed a day like this. They have indeed, set a worst record. They left their Prophet, peace be upon him and his progeny, with his corpse in our midst and preoccupied themselves with the matter (of succession) without us."

6. Ahlul Bait, the key to all wisdom

He said: Abul Qasim Ja'far b. Muhammad reported to me from his father, from Sa'd b. Abdillah, from Ahmed b. Muhammad b. Isa, from al-Hasan b. Mahboob, from Abu Ayyub al-Khazzaz, from Muhammad b. Muslim, who reported that:

Abu Ja'far Muhammad b. Ali, peace be upon him said: "People (who have discarded us) have no truth, nor any propriety, except that which they have learnt from us Ahlul Bait. None from them can judge truly or with justice, unless he has taken its guidance from Amirul Mo'mineen Ali b. Abi Talib, peace be upon him, the key, the gate, the path blazer, the way. And when they are confused in any matter, the fault is theirs if they commit an error; and if they decide rightly, the credit goes to Ali b. Abi Talib (AS)."

7. Shaddad b. Aws and Mu'awiyah

He said: Abu al-Tayyib al-Husain b. Muhammad al-Tammar reported to me at the Great Mosque of Al-Mansoor during Muharram of 347 Hijra, from Abu Bakr Muhammad b. al-Qasim al-Anbari, who reported from Ahmed b. Yahya, who reported from Ibn al-A'arabi, from Habib b. Basshar, from his father, who reported from Ali b. Asim, from al-Sha'bi who said:

When Shaddad b. Aws called upon Muawiyah b. Abu Sufyan, he honoured and welcomed him, did not reprimand him for his past lapses and gave him good promises of reward. Then one day he invited Shaddad at a public assembly and said: "O Shaddad, stand before people and speak about Ali and revile his so that I know the measure of your love for me."

Shaddad said: "I beg to be excused, for Ali has already gone to his Maker and has been rewarded for his deeds. And you have been sufficiently relieved of your worry about him. Now, the affairs are under your full control because of your generosity, so

do not seek from people things which do not behove your magnanimity."

Muawiyah said: "You shall indeed rise to speak, otherwise (our) suspicion about you is established."

Then Shaddad stood up and said: "Praise be to Allah Who made His obedience obligatory upon His servants and placed His Pleasure with the people of Taqwa, who preferred His pleasure over the pleasure of those He created; upon that path have the predecessors gone and upon that path shall the followers go.

O People, the next world is indeed a true promise, a Day on which the Omnipotent King shall judge; and this world has a limited tenure, where every pious and impious eats his share. He who listens and obeys the truth, fears no judgement against him and he who listens and disobeys, expects no judgement in his favour. Surely, when Allah intends good for His servants, He gives them the righteous people to govern them and the learned jurists to decide among them; and places wealth in the hands of the generous among them. And when intends evil for them, He causes the fools to rule over them and the ignorant to decide among them and places wealth in the hands of the misers and niggardly among them.

And for the rulers, the most befitting thing is to have the righteous companies around them. O Muawiyah, whoever displeases you for the truth, he is your good advisor and whoever seeks your pleasure by ways which are untrue, he deceives you. I have indeed, given you a good advice in whatever I have said already and I will not deceive you by saying to the contrary."

Muawiyah said: "Sit down O, Shaddad." So, he sat down. Then Muawiyah said: "I ordered for you enough wealth to make you self-sufficient. Am I not among those generous who Allah has blessed with abundance, for the sake of the welfare of His creation?" Shaddad said: "If the wealth you possess belongs to you, to the exclusion of what belongs to the Muslims and (if) you earned and spent it in legitimate ways, after having amassed it so that it may not be squandered, then, of course, yes. And if the wealth you have, belongs to you jointly with the Muslims and you deprived them from having access to it; amassing it in abundance and then spending it excessively, then Allah, Most High, says: *'Verily, the extravagants are the brothers of the Devils'* (Al-Asra' V.27)." (Upon hearing this) Muawiyah said: "I believe you have gone mad, O Shaddad! (Then turning to his people, he said), "Give him what we have set aside for him, so that he may reach his people before he gets totally demented."

Shaddad rose on his feet saying: "Someone else, other than me, has lost his sanity to his desires." He then left, without taking anything from Muawiyah.

8. Evil consequences of three traits one will see before death

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan reported to me from his father, from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from al-Hasan b. Mahboob, from Malik b. Atiyyah, from Abu Ubaidah al-Hazza', who reported that:

Abu Ja'far al-Baqir Muhammad b. Ali, peace be upon him, said: "It is recorded in the book of Amirul Mo'mineen, peace be upon him: three traits are such that whoever possess them, would not die before seeing their evil consequences: injustice, breaking off with blood (womb) relations and false oath." And the quickest way to earning a reward (from Allah) is to mend the relations with your kith and kin; for these are people who transgress, but when they mend their relations with each other, their wealth grows and they become rich. And false oaths and breaking off from one's relatives turn the villages into the wastelands.

And may Allah bless our master Muhammad and his progeny, with peace and salutaions.

Chapter 12
Twelfth Assembly

Met on Saturday, 12th Rajab, in the year 407 Hijra, in which the following was heard. Our grand Sheikh Abu Abdillah Muhammad b. Muhammad b. al-No'man, may Allah perpetuate His support to him, narrated:

1. The best act is faith unblemished by doubt

He said: Abu Hafs Umar b. Muhammad al-Sayrafi reported to me from Abul Hasan Ali b. Mahrawayh al-Qazwini, in the year 302, reporting from Dawood b. Suleiman al-Ghazi, that Ali b. Musa, peace be upon him, reported from his saintly father Musa b. Ja'far, from his father al-Sadiq Ja'far b. Muhammad, from his father al-Baqir Muhammad b. Ali, from his father Zainul Abideen Ali b. al-Husain, from his father al-Shaheed Al-Husain b. Ali, from his father Amirul Mo'mineen Ali b. Abi Talib, peace be upon them all, that:

The Prophet, peace be upon him and his progeny, said: "The best act in the estimation of Allah, is to have faith unblemished by any doubt, and to fight in His way, without being dishonest about the spoils, and to perform Hajj, which is accepted into the grace of Allah. And the slave who worships Allah in the best manner, remains sincere to his master and the one who is chaste, incorruptible and worshipful, will be the first to enter Paradise."

2. Submiting to those possessing worldly authority

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa, from al-Hasan b. Mahboob, from Hadeed b. Hakeem al-Azadi who said:

I have heard Abu Abdillah Ja'far b. Muhammad, peace be upon him say: "Guard yourselves from the sins fearing Allah and protect your religion with piety. And lend it strength by dissimulation (where necessary) and by relying solely on Allah for your needs, rather than on those who possess worldly power. And know you all, that whoever submits to the one possessing worldly authority, or to the one who is opposed to his faith, in order to gain something from his transitory bounties, Allah will weaken his force, subject him to His utter displeasure and entrust all his affairs to that person. And, if at all he acquires something from that man, Allah will not bless that gain with His benediction and will not reward him from whatever he spends for Hajj, or for freeing a slave or for any good deed."

3. Ali (AS) explains his stand at Jamal

He said: Abul Hasan Ali b. Bilal al-Mahalabi - may Allah bless him with His mercy, reported to me on Friday, of the last two days of Sha'ban, in the year 353, from Muhammad b. al-Hussain b. Hameed b. al-Rabee' al-Lakhmi, reporting from Suleiman b. al-Rabee' al-Nahdi, who reported from Nasr b. Mazahim al-Munqari, who reported from Yahya b. Ya'la al-Aslami, who reported from Ali b. al-Huzawwar, from Al-Asbagh b. Nubatah - may Allah bless him with His mercy, that once a man called upon Amirul Mo'mineen Ali b. Abi Talib (A.S.) at Basra and said:

"O Amirul Mo'mineen, between us and these people against whom we are fighting, the call is one, the Prophet is one, the daily prayer is one, Hajj is one, then how shall we classify them?"

Amirul Mo'mineen, peace be upon him, said: "Classify them the same way as Allah, Most High, has classified them in His Book. Have you not heard the verse:

'Those messengers We excel some above the

others, among them is he to whom Allah spoke,

and some He raised in rank, and We gave

Jesus the son of Mary the clear signs and

strengthened him with the holy spirit. And if

Allah had pleased, those who came after them

would not have fought one against the other,

after the clear signs had come to them, but

they fell into variance and some of them believed

and some disbelieved....'

(al-Baqrah V:253)

So, when the confrontation occurred, we were worthier with Allah, His faith, the Prophet, peace be upon him and his progeny, the Book and the Truth. We are the

ones who believed and they are the ones who disbelieved. And Allah willed that we fought against them, so we fought in accordance with His will, His command and His pleasure."

4. Ali (AS) mourns the Prophet (SAW)

He said: Abu Nasr Muhammad b. al-Husain al-Muqri al-Baseer reported to me from Abdullah b. Yahya al-Qattan, who reported from Ahmad b. al-Husain b. Saeed al-Qarshi, who reported from his father, who reported from al-Husain b. Mukhariq, from Abdul Samad b. Ali, from his father, from Abdullah b. Abbas - may Allah be pleased with him, who said:

When the Prophet, peace be upon him and his progeny, passed away, Amirul Mo'mineen Ali b. Abi Talib, together with al-Abbas and al-Fadhl b. al-Abbas, washed him. And when they had finished washing him, he (Ali) removed the wrap-cloth from his face and said: "My father and my mother be your ransom, you have been pure in your life and in your death. With your passing away, there has been a cessation, which has no parallel in anyone else's death; the cessation of Prophethood and the Divine revelations. You are so exalted that, your death has become a source of solace and consolation for all other bereavements and (at the same time) your death has such a common aspect, that all men all equally grieved by it. And, had it not been that you ordered forbearance and forbade restless grief, we would have shed incessant tears over you. (But deep sorrow and grief, both are too trivial to give any consolation on your parting). May my father and my mother be your ransom, do remember us (well) when you are in the presence of your Sustainer, and keep us in your mind."

Then he fell over him, kissed his face and drew the cloth over him.

5. What Sham'oon, the successor of Isa said to Ali (AS)

Abul Hasan Ali b. Bilal al-Mahlabi reported to me from Ali b. Abdillah b. Asad al-Isfehani, who reported from Ibrahim b. Muhammad al-Thaqafi, who reported from Ismail b. Yasar, who reported from Abdullah b. Milh, from Abdul Wahhab b. Ibrahim al-Azdi, from Abu Sadiq, from Mazahim b. Abdul Warith, from Muhammad b. Zakariyya, from Shoaib b. Waqid al-Muzni, from Muhammad b. Sahl, the client of Sulaiman b. Ali b. Abdillah b. Abbas, from his father, from Qais, the servant of Ali b. Abi Talib, peace be upon him, who said:

Once when Ali, Amirul Mo'mineen was near the mountain at Siffin, the time for maghrib prayers set in. So he went farther away and called for the prayers. When he finished the Adhan, a man appeared from near the mountain, having grey hair and

beard, with a bright, white face. He said: "Peace be upon you, O Amirul Mo'mineen and mercy and blessings from Allah! Welcome to the successor of the last of the Prophets, leader of the ones with bright, brilliant faces, (on the Day of Judgement) magnanimous and protected, excellent one and one who has the reward of the Truthfuls, master of all the successors!"

So, Amirul Mo'mineen, peace be upon him, said: "And peace be upon you, how are you?" He replied: "I am well, waiting for the holy spirit. I do not know of any name, which is greater in the estimation of Allah, at the time of ordeal, than yours, nor of any who has earned more rewards than you, nor of anyone who has an elevated place higher than yours. Put up with all that you are in, O my brother, till you meet the al-Habib (the beloved Prophet, peace be upon him and his progeny). Verily, I have witnessed whatever befall our colleagues in the past at the hands of the children of Israel. They cut them apart with the saw and carried them over the bier."

And then pointing towards the people of Syria, he said: "And if these poor, ugly faces know what chastisement and exemplary punishment awaits them for fighting against you, they would withdraw." And then pointing to the people of Iraq, he said: "And if these bright faces knew what award awaits them for having obeyed you, they would love to be cut by the scissors. And peace and His mercy and blessings be upon you." Then he disappeared.

At that time, Ammar b. Yasir, Abdul Haytham b. al-Teehan, Abu Ayyub al-Ansari, Ubadah b. al-Samit, Khuzaima b. Thabit and Hashim al-Marqal, a group from his followers stood up and said: "O, Amirul Mo'mineen, (for they heard what the man had said) who is this man?" Amirul Mo'mineen said: "He is Sham'oon, the successor of Isa, peace be upon him. Allah sent him to me to give me solace for this confrontation with His enemies!" They said: "May our parents be your ransom, By Allah, we will help you the way we helped the messenger of Allah, peace be upon him and his progeny, and none from the al-Muhajir nor al-Ansar shall desert you, except the unfortunate one." (Upon hearing this), Amirul Mo'mineen spoke to them kind words."

6. Ali (AS) is al-Sadiq al-Akbar among us

He said: Abul Hasan Ali b. Bilal al-Mahlabi reported to me from Abu Ahmad al-Abbas b. al-Fadhl b. Ja'far al-Azadi al-Makki, in Egypt, who reported from Ali b. Saeed Ibn Basheer al-Razi, who reported from Ali b. Abdul Wahid, from Muhammad b. Aban, who reported from Muhammad b. Tamam b. Sabiq, who reported from Amir b. Sayyar, from Abu al-Sabah, from Abu Tamam, from Ka'b al-Habr, who said:

Abdullah b. Salaam came to the Prophet before he had embraced Islam, and said: "O messenger of Allah! What appellation does Ali have among you?" The Prophet,

peace be upon him and his progeny, said: "Ali is *al-Siddiq al-Akbar* among us." Abdullah said: "I testify that there is no god but Allah and that Muhammad is His Prophet. Surely, we have read in Torah: Muhammad is the Prophet of Mercy and Ali is the upholder of Proof."

7. On free will and divine intervention

He said: Abul Hasan Ali b. Malik al-Nahwi reported to me from Muhammad b. al-Fadhl, who reported from Abu Abdillah Muhammad b. Ahmed b. Ibrahim al-Katib who reported from Yamoot b. al-Muzarra', who reported from Isa b. Ismail who reported from Al-Asma'ee who reported from Isa b. Amru that Dhur Rummah, the poet, believed that there was no divine intervention in the acts. And Ibn al-Ajjaj believed otherwise. One day, they were together at the governor of Basrah, Bilal b. Abi Bardah, who knew of the difference in their beliefs, so he instigated a debate between them. Ro'bah (i.e. Ibn al-Ajjaj) said:

"By Allah, a bird does not find out its nesting place and a predator does not find its victim's hiding place, except by that which has been destined by Allah." So, Dhur Rummah replied him:"By Allah, it is not Allah Who guides a wolf to run away with a poor, afflicted man's milker." Ro'bah said: "Then, did the wolf snatch it away by the will of Allah or by its own will?" Dhur Rummah said: "Of course, (the wolf snatched it away) by its own will and desire." Ro'bah said: "That, By Allah, is a lie imputed against the wolf." Dhur Rummah retorted: "By Allah, imputing a lie against the wolf is lesser (evil) than imputing a lie against the Creator of the wolf."

He (i.e. Sheikh al-Mufid) said: Then Abul Hasan Ali b. Malik al-Nahwi recited for me the verses by Mahmood al-Warraq, following the above narration:

"I am censured (because) I did not commit sins by ignorance,

Nor were they the doing of the other, nor mine,

And I did not do so because of my insolence towards Allah,

Nor because my sensitivity did not get the better of my ignorance,

I committed them with favourable expectation of the forgiveness,

From the One Who is peerless in His graces and favours,

So, if my good expectations are confirmed by Him,

Then in that grace is included everyone like me,

And if He subjects me to the chastisement,

Then that has come to me by way of justice."

8. "Who deserves to be sorry about it?"

He said: Abul Hasan Ali b. Malik al-Nahwi reported to me from Muhammad b. al-Fadhl, by his former chain of narrations till al-Asmaee', from Isa b. Amru, who said:

A man once sought help from Abu Amru b. al-Ala' for his needs and Abu Amru promised him. But then, it became impossible for Abu Amru to fulfil the promise. Later, when the man met him, he said: "O Abu Amru, you promised me something, but never fulfilled it!' Abu Amru said: "Who do you think deserves to be sorry about it, you or I?" The man said: "I deserve." Abu Amru said: "No, by Allah, I deserve it." The man asked: "Why is that so?" Abu Amru said: "Well, I made a promise to you; so you went away happy with the hope and I remained worried about its fulfillment. Surely, you must have slept that night peacefully and with delight while I spent the night, thoughtful and anxious. Then the circumstances prevented me from reaching my intention, so you meet me while I am ashamed and I meet you totally humbled."

9. O Ali . . . your enemies are the army of Satan

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me on Monday, when five days of Shaban remained, in the year 353, from Abu Ja'far Muhammad b. Abdillah b. Ali b. al-Husain b. Zayd b. Ali b. Al-Husain b. Ali Abi Talib (peace be upon him) who said: It was related to me by al-Ridha Ali b. Musa from his father Musa b. Ja'far, from his father Ja'far b. Muhammad, from his father Muhammad b. Ali, from his father Ali b. al-Husain, from his father al-Husain b. Ali from his father Amirul Mo'mineen Ali b. Abu Talib, Peace be upon them all, that:

The Prophet, peace be upon him and his progeny said: "O Ali! With you (all) has Allah begun this matter (i.e. Imamat) and with you (all) shall He end it. So remain patient, for the good end is for those who guard against evil, fearing Allha. You are the army of Allah, and your enemies are the army of Satan. Blessed is he who obeys you and woe unto those who oppose you. You are the divine authority over His creation and the strong rope (of Allah). Whoever adheres to it finds true guidance, and whoever discards it, goes astray. I beseech Allah to grant you Paradise; no one precedes you in your absolute obedience to Allah, and therefore, you are worthier for

it."

10. An admonisher from your inner self

He said: Ahmad b. Muhammad b. al-Hasan reported to me from his father, who reported from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from al-Hasan b. Mahboob, from Malik b. Atiyyah, from Abu Hamza al-Thumali, who said:

Ali b.al-Husain Zainul Abedeen, peace be upon him, used to say: "O son of Adam, you will always be on the right path as long as you have an admonisher from your inner self; and as long as you remain concerned about taking your own account; and as long as the fear of Allah and the repentance (for your lapses) remain your apparel. You will surely die one day, to stand before Allah the Most High, (so be ready with your answers)."

And may Allah bless our master Muhammad, the Prophet and his progeny.

Chapter 13
Thirteenth Assembly

Met on Saturday, 19th Rajab, in the year 407. The grand Sheikh al-Mufid Abu Abdillah Muhammad b. Muhammad b. al-No'man - may Allah perpetuate His beneficence upon him, said today:

1. "I fear for my Ummah about three things. . ."

He said: Abu Hafs Umar b. Muhammad al-Sayrafi reported to me from Ali b. Mahrawayh al-Qazwini, who reported from Dawood b. Sulaiman al-Ghari, who reported from al-Ridha Ali b. Musa, who reported form his father Musa b. Ja'far, who reported from his father Ja'far b. Muhammad, who reported from his father Muhammad b. Ali, who reported from his father Ali b. Husain, who reported from his father al-Husain b. Ali, who reported from his father Amirul Mo'mineen Ali b. Abi Talib, peace be upon them all, that:

The Prophet, peace be upon him and his progeny, said: "I fear for my Ummah about three things: Going astray after having recognized the truth; and being misled by the trials and the ordeals; and the base desires incited by lust and hunger."

2. On Ramadhan

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Muhammad b. Yahya b. Sulaiman b. Ziyad al-Maruzi, who reported from Ubaidullah b. Muhammad al-Ayshi, who reported from Hammad b. Salemah, from Ayyub, from Abu Qalabah, from Abu Hurairah, who reported that:

The Prophet, peace be upon him and his progeny, said: "This is the month of Ramadhan, a blessed month, in which Allah has made its fasts obligatory. In it, He opens the gates of Paradise and in it, Satan is put into shackles. There is a night in it, which is worthier than thousand months; whoever misses it he is indeed deprived." He used to repeat it three times.

3. Beware of the company of the sinners

He said: Abul Qasim Ja'far b. Muhammad reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Abu Abdillah al-Barqi, who reported from Bakr b. Swalah

al-Razi, from Sulaiman b. Ja'far al-Ja'fari, who said:

I heard Abul Hasan, peace be upon him, saying to my father: "How is that I saw you at Abdul Rahman b. Yaqoob?" He said: "He is my uncle." So Abul Hasan, peace be upon him said: "He says appalling things about Allah, defining Him, while Allah cannot be described. So, you either sit with him and leave us, or you sit with us and leave him!" My father said: "Shall I not sit with him even if I do not ascribe to what he says?"

Abul Hasan, peace be upon him, said: "Do you not fear that a divine wrath may descend and afflict you all?" Do you not know that there was a companion of Musa and his father was a partisan of Pharoah (Fira'wn). When the horses of Pharoah drew near Musa, peace be upon him, that companion stayed behind to admonish his father. And Musa saw him and his father engaged in the dispute, till they reached the sea and both were drowned together. When Musa learnt about this, he asked Jibraeel about his companion's destiny. He said: "May Allah have mercy on him, the man drowned and was not in any way associated with the belief of his father. But when the divine wrath descends, it grants no defense to those near the sinners."

4. "How is that you are prone to disobedience after I have gone?"

He said: Abul Hasan Ahmed b. Muhammad al-Hasan b. al-Waleed reported to me from his father, from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from al-Hasan b. Mahboob, from Abu Jameelah, from Aban b. Taghlib, who reported that:

Abu Abdillah Ja'far b. Muhammad, peace be upon him said: The Prophet, peace be upon him and his progeny, learnt that a group among the Quraish was saying: "Muhammad thinks that he has firmly connected this matter (of succession after him) with his Ahlul Bait, but when he dies, we shall snatch it away from them and place it among others." The Prophet, peace be upon him and his progeny, came to them and addressed: "O people of Quraish, how is that you are prone to disobedience after I have gone? Do you wish to see me with a detachment of my companions hitting your faces and necks with the sword?"

Then Jibraeel, peace be upon him, descended and said: "O Muhammad! Your Sustainer sends you peaceful greetings and commands: "Say, Allah willing, and Ali b. Abi Talib." The Prophet, peace be upon him and his progeny, said: "Allah willing, and Ali b. Abi Talib, who will attend to that among you."

5. "O Ali! You are the master. . . "

He said: Muhammad b. Imran al-Marzbani reported to me from Abu Bakr Ahmad b. Muhammad b. Isa al-Makki, who reported from Abdullah b. Ahmad b. Hanbal, who reported from Abdul Rahman b. Swaleh, who reported from Muhammad b. Sa'd al-Ansari, who reported from Umar b. Abdillah Ibn Ya'la b. Murrah, from his father, from his grandfather Ya'la b. Murrah, who said:

I heard the Prophet, peace be upon him and his progeny, say to Ali b. Abi Talib, peace be upon him, "O Ali! You are the master of the people after I have gone. So whoever obeys you, obeys me; and whoever disobeys you, disobeys me."

6. Ali (AS)'s soul was the first to greet the Prophet (SAW)

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abu Abdillah Muhammad b. al-Qasim al-Muharibi, who reports from Ismail b. Ishaq al-Rashidi, who reported from Muhammad b. al-Harith, who reported from Ibrahim b. Muhammad, from Muslim al-A'awar, from Habbah al-Arni, from Abu al-Haytham b. al-Teehan al-Ansari, who reported that:

The Prophet, peace be upon him and his progeny, said: "Allah, Most High, created the souls two thousand years earlier then the bodies, attached it to the Throne and ordered them to greet me and obey me. So the first one among men who greeted me and expressed his obedience to me was the soul of Ali b. Abi Talib, peace be upon him."

7. Miqdad and Uthman

He said: Abul Hasan Ali b. Bilal al-Mahlabi reported to me from Ali b. Abdillah al-Isfehani, who reported from Ibrahim b. Muhammad al-Thaqafi who reported from Yusuf b. Saeed al-Arhabi, who reported from Ubaidullah b. Musa al-Abasi, from Kamil, from Habib b. Ibn Abi Thabit, who said:

When the people entered the house for consultation (al-Shura), al-Miqdad b. al-Aswad al-Kindi - may Allah bless him with mercy, said: "Allow me in with you for I am sincere and faithful to Allah and I have something good for you." They refused. Then he said: "Allow me to enter my head and listen to me." They refused even that. Then he said: "If you do not allow me, then (let me advise that) do not swear allegiance to the one who has not witnessed (the battle of) Badr, and who was not present at the allegiance of al-Ridhwan and was routed on the day of Uhud, when the two groups met."

Uthman said: "By Allah, if the authority is given to me, I shall indeed, send you back to your first lord." And when al-Miqdad was dying, he said: "Inform Uthman that I am

being returned to my first and the last lord!" When Uthman learnt of his death, he came to his grave and said: "May Allah bless you with mercy, you were (good), in spite of what you were (i.e. my opponent)!" Then he praised him. (Upon hearing this) al-Zubair said (to Uthman): "I will let you know me (better) after death, when you lament over me, while during my lifetime, you did not allow me my subsintence."

He (i.e. Uthman) said: "O Zubair, you say this? Do you think I like to see such a companion of the Prophet, peace be upon him and his progeny, die while he is resentful against me?"

8. Allah will not accept acts of worship from one who has no love for the authority of Ahlul Bait

He said: Abul Qasim Ja'far b. Muhammad reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa, from al-Hasan b. Mahboob, from Hisham, from Murazim who reported from al-Sadiq, Ja'far b. Muhammad, peace be upon him, who reported that:

The Prophet, peace be upon him and his progeny, said: "What has happened to some people in my Ummah, who become cheerful and jubilant when Ibrahim and the progeny of Ibrahim are mentioned to them; but when I and my progeny are mentioned, they detest it and frown at it! By He Who sent me as a truthful Prophet, if a person dies after having performed the (good) deeds of 70 Prophets, but he has no liking for the authority of our Ahlul Bait, Allah will not accept his obligatory or voluntary acts of worship."

9. Allah protects the righteous

He said: Abul Hasan Ali b. Bilal al-Mahlabi reported to me from Ali b. Abdillah al-Isfehani, who reported from Ibrahim b Muhammad al-Thaqafi, who reported from Muhammad b. Ali, who reported from Ibrahim b. Harasah, who reported from Ja'far b. Ziyad al-Ahmar, who reported that Zaid b. al-Husain, peace be upon him, once read the verse:

'And as for the wall, it belonged to two orphan boys in the town and there was beneath it a treasure belonging to them; and their father was a righteous man. So your Sustainer (i.e. Allah) willed that they should attain their maturity and bring forth their treasure....' (al-Kahf: V 82)

Then he said: "Allah guarded their treasure because of their father's righteousness; so who is worthier for the best protection than us? The messenger of Allah, peace be upon him and his progeny, is our grandfather and his daughter, the leading lady of the women of Paradise, is our mother. And the first one to confirm his faith in Allah,

His Oneness, and to offer prayers to Him was our father."

10. On the day when repentance will not benefit

He said: Abul Hasan Ali b. Malik al-Nahwi reported to me from Muhammad b. al-Fadhl, who reported from Muhammad b. Ahmad b. Ibrahim al-Katib, who reported from Yamoot b. al-Muzarra', who reported from Isa b. Ismail from Al-Asmaee', who said:

Once, I heard a Bedouin, before whom a monarch had been mentioned, saying: "If they have attained honour in this world by injustice and tyranny, they will definitely be disgraced by justice in the next world. They have contented themselves with little, leaving aside plenty, with insignificant things, setting aside that which is weightier. They will meet with forfeiture on the day when repentance will not benefit."

And Abul Hasan recited the following couplets by Abu al-Ata'hiya:

"Glory to the Master of all Dominions!

What a night will it be, which will

bear the dawn of the Day of Judgement?

If a person were to imagine himself, how he will look

on the day of Judgement,

he may never glance at it.

Allah has destined all man to extinction;

Some go earlier and some lay behind."

And may Allah bless our master Muhammad, the Prophet and his progeny.

Chapter 14
Fourteenth Assembly

Met on Saturday, 26th Rajab in the year 407. Our grand Sheikh al-Mufid, Abu Abdillah Muhammad b. Muhammad b. al-No'man - may Allah perpetuate His beneficence to him, narrated to us.

1. Earning an answered supplication

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abu Ja'far Muhammad b. Abdullah b. Ali al-Alawi al-Zaidi, who reported from al-Ridha, Ali b. Musa, peace be upon him that: The righteous slave of Allah, my father, Musa b. Ja'far reported from his father al-Sadiq, Ja'far b. Muhammad, reported from his father Muhammad b. Ali al-Baqir, reported from his father, Zainul Abedeen Ali b. al-Husain, reported from his father, al-Husain b. Ali al-Shaheed, reported from his father Amirul Mo'mineen Ali b. Abi Talib, peace be upon them all, that:

The Prophet, peace be upon him and his progeny, said: "He who performs his (daily) obligatory prayer, earns a blessing of (at least) one supplication answered by Allah."

2. A fool is best punished when totally ignored

He said: Abdul Husain Muhammad b.al-Muzaffar al-Bazzaz, reported to me from Abul Qasim Abdul Malik b. Ali al-Dahhan, who reported from Abul Hasan Ali b. al-Hasan, from al-Hasan b. Bashir, from As'ad b. Saeed from Jabir who said:

Once, Amirul Mo'mineen Ali b. Abi Talib, peace be upon him heard someone abusing Qambar, and Qambar was about to answer back. So, Amirul Mo'mineen Ali, peace be upon him, called out to Qambar: "Take it easy O, Qambar! Leave the one who abuses you to be ashamed of himself, so that Allah is pleased and Satan is resentful and your adversary is punished. For, By He Who, split the grain and created the breathing man, nothing from a believer pleases His Sustainer better than forbearance; and nothing makes Satan more indignant than the silence; and the fool is best punished when totally ignored."

3. Ali (AS) admonishes Hasan al-Basri

He said: Abu Nasr Muhammad b. al-Husain al-Baseer al-Muqri, reported from Abul Hasan Ali b. al-Hasan al-Saidalani, who reported from Abul Miqdam Ahmad b. Muhammad, the client of Banu Hashim, who reported from Abu Nasr al-Makhzoomi, from al-Hasan b. Abu al-Hasan al-Basri who said:

When Amirul Mo'mineen Ali b. Abi Talib, peace be upon him, entered Basra, he passed by me while I was doing Wudhoo. He said: "O Young man, do your Wudhoo well, so that Allah may reward you best."

Then he proceeded and I followed his wake. At one time, his attention was diverted to me so he asked: "Young man, do you need anything from me?" I said: "Yes, teach me a word of wisdom, so that Allah may grant me its benefit." He said: "Whoever confirms Allah's Truth is saved; and whoever fears Him in matters of his faith, is secured from being punished. And whoever contents himself with the least of this world, his eyes will be delighted to behold the rewards of Allah, Most High."

'May I tell you more, young man?" I said: "Yes O, Amirul Mo'mineen."

He said: "Whoever has three traits, his fate is secured here and hereafter. He who enjoins good and also follows it; forbids evil and also refrains from it, and does not transgress the limits ordained by Allah.

O, young man! Does it please you to meet your Maker, when He is pleased with you?" I said: "Of course, yes, O Amirul Mo'mineen!" He said: "In this world, be content with the least and be desirous of the next world. And you must be truthful in all your affairs, for Allah has ordained for you and all that He has created to worship Him by Truth."

Then he walked away, till he entered the market of Basra. And he saw people busily engaged in buying and selling. He cried bitterly and then proclaimed:

"O, slaves of this world! O, labourers of its people! If you remain busy swearing during the day time and sleeping in your beds during the night; and during that time you are totally oblivious to the next world, then when will you prepare the provision (for the journey to the next world) and think about the Day of Return (unto Allah)?"

So, one of them said: "O Amirul Mo'mineen! We have to work for our living. What else should we do?" Amirul Mo'mineen said: "To seek one's living by legitimate ways does not make you heedless of the next world! But if you say: We must hoard and monopolize, then you cannot be excused."

The man turned his face weeping. Amirul Mo'mineen, peace be upon him, told him to come closer so that he would tell him more. He came forth, so Ali, peace be upon him, said: "O servant of Allah! Indeed, everyone who works here for the hereafter will be amply rewarded in the next world. And he who uses his other worldliness for earning this world, he will earn hell fire in exchange." Then Amirul Mo'mineen recited

the following verses:

'Then as for him who was insolent;

And preferred the life of this world;

Surely, Hell shall be the abode for him.'

(al-Naziaat:V 37-39)

4. Ali (AS) predicts the days to come

He said: Abu Abdilllah Muhammad b. Imran al-Marzbani reported to me from Muhammad b.al-Husain al-Jawhari, who reported from Haroon b. Ubaidullah al-Muqri, who reported from Uthman b. Saeed, who reported from Abu Yahya al-Tamimi, from Katheer, from Abu Maryam al-Khawlani, from Malik b. Dhamrah who said:

I heard Ali, Amirul Mo'mineen peace be upon him, say: "Be it known to you that you will soon be subjected to invoking curse and imprecation against me wrongfully. Whoever curses me unwillingly or by coercion, Allah will know that he has been forced into it. I shall arrive with him together upon Muhammad, peace be upon him and his progeny. And he, who restrains his tongue and does not invoke curse upon me, he will race unto me as quickly as a fling of an arrow or a wink. And one who invokes curse upon me with a willing, cheerful heart, for so doing, there will be no veil debarring him from Allah's wrath and he shall have no excuse before Muhammad, peace be upon him and his progeny.

Be it known that, one day, Muhammad, peace be upon him and his progeny, held my hand and said: Whoever has sworn allegiance on these five (fingers i.e. the hand) and then died with love and affection for you, will have completed his pledge. And one who dies with hatred towards you, dies a death of Kufr (pre-Islamic era), even though he will account for his deeds committed while professing Islam; and if he lives after you have gone, with lasting love for you, Allah shall end up his days with peace and faith, for as long as the sun rises and sets."

5. Abu Dharr's plain talk

He said: Abul Hasan Ali b.Bilal al-Mahlabi reported to me from Ali b. Abdillah b. Asad al-Isfehani, who reported from al-Husain b. Sufyan, who reported from his father, from Abu al-Jahdham al-Azdi, from his father (who was from the people of Sham), who said:

When Uthman expelled Abu Dharr from Madinah to Damascus, he (i.e. Abu Dharr) used to narrate to us, beginning with the praise to Allah and testifying the Oneness of Allah and Muhmmad's Prophethood, invoking divine blessings upon the Prophet, peace be upon him and his progeny. Then he would say: "We were in the era of ignorance before the Book was revealed to us, and the Prophet, peace be upon him and his progeny, was sent among us; yet we were faithful in promise, truthful in speech, kind to neighbours, hospitable to guests, comforting the poor (hating the arrogant).

And when Allah, Most High, sent to us His messenger, peace be upon him and his progeny, and revealed His Book, our behaviour were pleasing to Allah and His messenger, and the people of Islam were worthier to practice them; and to safeguard them. So, they remained with these attributes for as long as Allah willed.

Now, the rulers have introduced evil acts of which we did not know; discarding the Tradition of the Prophet and introducing the innovations. A truthful person is held a liar, generosity is displayed without fear of Allah and a trustworthy from among the righteous people is deprived. O Allah! If you have destined good for me, then take me away into Your proximity, without having changed."

He used to repeat these words openly. Then Habib b. Maslamah came to Mo'awiyah b. Abi Sufyan and said: "Surely, Abu Dharr is arousing people against you by saying such and such things." So Mo'awiyah wrote to Uthman about it and Uthman replied: "Send him back to me." When Abu Dharr arrived in Madinah, Uthman exiled him to al-Rabdhah.

6. The revelation descended in our homes and from us the knowledge reached the people. . .

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan reported to me from his father, from Sa'd b. Abdillah, from Ahmad b Muhammad b. Isa, from al-Hasan b. Mahboob from Yahya b. Abdillah b. al-Hasan who said:

I heard Ja'far b. Muhammad, peace be upon him, say in the presence of people of Kufa: "It is surprising to hear people claim that they have derived all their knowledge from the Prophet, peace be upon him and his progency, and having acted accordingly, they are guided. And they believe that we, Ahlul Bait, have not derived his knowledge, nor have we been guided by him, in spite of being his family members and descendants! The revelation descended in our homes, and from us the knowledge reached the people. Do you believe that they knew and were guided, while we remained ignorant and lost? This is indeed impossible."

7. Verses by a housemaid, depicting the transitory world

He said: Abul Hasan Ali b. Malik al-Nahwy reported to me from Muhammad b. al-Fadhl al-Katib, who reported from Isa b. Hamid, who said:

I heard Abu Abdillah al-Rabee saying that it has been reported from al-Asmaee', who said: Once I entered al-Basra and as I was walking along, I saw a very beautiful maid looking like a worn-out skin bag. I followed her with constraint, till she reached the graveyard and sat near a grave. Then, with a voice hardly audible, she said: "This is the abode, not like the one with which we deceive ourselves. By Allah, it is a place, which throws the lovers asunder and brings the Day of Reckoning closer; by which His grace will be known from His chastisement. O father! May Allah widen your grave and bless you with what your Prophet was blessed. As for me, I will not say against what I know! I knew you a generous, comforting whenever you came, fully reliable." Then she said:

"I wish I knew how decomposition has changed you,

Or what the beauty of your face has become in the dust!

What a nice person! (Do they know which) elderly man they hid

under the stones, that he is neither felt nor seen.

Sagacious, forbearing, with the resolutions

matched by bravery, bountiful when called upon to entertain;

Since, you were moved to the graveyard and decay,

Anxieties have come closer and my eyes have lost sleep!"

And may Allah bless our master Muhammad, the Prophet and his immaculate progeny.

Chapter 15

Fifteenth Assembly

Met on Saturday, 3rd Shaban in the year 407. The grand Sheikh al-Mufid Abu Abdillah, Muhammad b. Muhammad b. al-No'man - may Allah perpetuate His beneficence to him, narrated to us:

1. The Prophet's contentment

He said: Abu Hafs Umar b. Muhammad reported to me from Ali b. Mahrwayh al-Qazwini, who reported from Dawood b. Sulaiman al-Ghazi, who reported from al-Ridha, Ali b. Musa, from his father, Musa b. Ja'far, from his father Ja'far b. Muhammad, from his father Muhammad b. Ali, from his father Ali b. Husain, from his father al-Husain b. Ali, from his father Ali b. Abi Talib, peace be upon them all, that:

The Prophet, peace be upon him and his progeny, said: An angel appeared to me and said: "O Muhammad! Your Sustainer sends you peaceful greetings and says: if you so desire, We can turn the entire plain of Makkah into gold." He said (i.e. the Prophet): I raised my head towards the heavens and said: "O, my Sustainer! (let it be that) one day, I eat to my fill, so that I praise You with gratitude and one day, I remain hungry so that I (experience the pleasure to) seek from You."

2. Love for four companions; which ones?

He said: Abu Ubaidullah Muhammad b. Imran al-Marzbani reported to me from Ahmad b. Muhammad b. Isa al-Makki, who reported from Abdullah b. Ahmad b. Hanbal, who reported from his father, who reported from al-Husain b. al-Hasan, who reported from Sharik, from Abi Raabia'h al-Ayadi, who was heard narrating even in his old age, from Ibn Buridah, from his father, who said:

The Prophet, peace be upon him and his progeny, said: "Surely, Allah has commanded me to love four of my companions; and has revealed to me that He indeed loves them." We said: "Who are they, O messenger of Allah? And there is none from us who does not wish to be among them." He, peace be upon him and his progeny, said: "Be it known that Ali is among them" - and he repeated this three times - "and al-Miqdad and Abu Dharr al-Ghifari and Salman al-Farsi."

3. Uthman argues with Ayesha

He said: Abul Hasan Ali b. Muhammad al-Katib reported to me from al-Hasan b. Ali al-Za'farani, who reported from Abu Ishaq Ibrahim b. Muhammad al-Thaqafi, who reported from al-Hasan b. al-Husain al-Ansari, who reported from Sufyan, from Fudhail b. al-Zubair, who reported from Farwah b. Majashe, from Abu Ja'far Muhammad b. Ali, peace be upon him that:

Ayesha called upon Uthman and said: "Grant me what my father and Umar b. al-Khattab used to grant me." He (i.e. Uthman) said: "I do not see any status for you in the Book nor in the (Prophet's) Traditions. Surely, both your father and Umar b. al-Khattab, granted you (extra favours) because of their obliging nature, but I shall not do it."

She said: "Then give me my inheritance from the Prophet of Allah". He said: "Did you not come to me, with Malik b. Aws al-Nasri, to give witness that the messenger of Allah, peace be upon him and his progeny, does not bequeath; till you deprived Fatimah from her inheritance and nullified her right? How come you are claiming inheritance today from the Prophet?" She left him and went away.

And when Uthman appeared for the prayers, she raised the Prophet's shirt on a cane and exclaimed: "Surely, Uthman has contradicted the owner of this shirt and has abandoned his Tradition."

4. Whoever hates the Ahlul Bait, Allah shall resurrect him as a follower of Judaism

He said: Abul Husain Muhammad b. al-Mudhaffer al-Bazzaz reported to me from Abu Abdillah Ja'far b. Muhammad al-Hasani, who reported from Idris b. Ziyad al-Kafrsosi, who reported from Hannan b. Sudair, from Sudaif al-Makki who reported from Muhammad b. Ali, peace be upon hm (commenting that I have not seen any believer of Muhammad to match his excellence) who reported from Jabir b. Abdillah al-Ansari, who said:

Once, the Prophet, peace be upon him and his progeny, caused an announcement to be made among the Muhajir and Ansar, so they assembled with their weapons. The Prophet, peace be upon him and his progeny, climbed the pulpit, praised Allah and expressed his gratitude to Him. Then he said: "O Muslims, whoever hates us, the Ahlul Bait, Allah shall resurrect him on the day of Judgement as a follower of Judaism." Jabir said: I stood up and asked: "O messenger of Allah, will it happen even if I testify that there is no god but Allah, and that Muhammad is the messenger of Allah?" He said: "If he testified that there is no god but Allah, that saved him from his blood being spilled and from paying the tax submissively and with humility."

Then the Prophet, peace be upon him and his progeny said: "Whoever hates us, the Ahlul Bait, Allah shall resurrect him, as a follower of Judaism on the Day of Judgement, and if he ever met Dajjal, he would be his partisan. And, even if he did not meet him (i.e. Dajjal), he would be resurrected in his grave, so that he believes in him (i.e. Dajjal). Surely, Allah made the whole of my Ummah appear before me while still in dust, and taught me their names, the way he taught all the names to Adam. So, standard bearers passed by me and I prayed for forgiveness, in favour of Ali and his followers.

Hannan b. Sudair said: I narrated this Tradition before Abu Abdillah Ja'far b. Muhammad, peace be upon him, and he said: "Did you yourself hear this from Sudaif?" He said: "It is now seventh night since I heard from him." He (i.e. Abu Abdillah) said: "I never thought that this narration ever escaped the lips of my father to anyone."

5. Ali (AS) address people of Kufa

He said: Abu Ubaidullah Muhammad b. Imran al-Marzbani reported to me from Muhammad b. Musa b. Hammad, who reported from Muhammad b. Sahl, who reported from Hisham b. Muhammad b. al-Saib, from Abu Mikhnaf Lut b. Yahya, from al-Harith b. Husairah, from Abdul Rahman Ibn Ubaid b. al-Kanood, who said:

Amirul Mo'mineen Ali b. Abi Talib, peace be upon him, returned from Basrah to al-Kufah on 12th Rajab and proceeded to climb the pulpit. He expressed his gratitude and praise to Allah and said: "All praise be to Allah Who has helped His servant, blessed with authority and forsaken His enemy. He exalted the truthful and just and disgraced the liar and unjust. O people of the town, it is obligatory upon you to be mindful of your duties to Allah and to obey those who, from among the Ahlul Bait of your Prophet, are obedient to Allah. They are worthier of your submission; for they, in submission to Allah, stood firm against the pretentious and our opponents who despite their dependence upon us for their guidance, fight against us, usurp our rights and deprive us...They have tasted the evil of their action and there awaits them a painful chastisement.

Indeed, some of you have held themselves back from helping me and I am indeed, displeased and disappointed with them. So, you disassociate yourselves from them and admonish them, so that, they may realize their misconduct or come to do what we approve."

Then Malik b. Habib al-Tameemi al-Yarbuee', his police commander, stood up and

said: "By Allah, I believe that simply disassociating and admonition is two little. By Allah, should you command us, we would kill them all." Amirul Mo'mineen, peace be upon him, said: "O Malik, you are crossing the bounds and transgressing the limit, engaging yourself in the extremes." He said: "O Amirul Mo'mineen! Sometimes a little bit of tyranny and inequity, while dealing with the matters confronting you, is more suited than being kind to your enemies."

Amirul Mo'mineen, peace be upon him said: "O Malik, that is not the way Allah has ordained. He Most High, has said: *'A life for a life'* (al-Maedah:V.45). So where is the room for a bit of inequity and tyranny? And then Allah, Most High, has said: *'And whoever is killed unjustly, We have given power to his avenger of blood, but let him not exceed the just limits in killing. Surely, he will be victorious'*(Al-Israa':V.33)."

Then Abu Burdah b. Awf al-Azdi stood before him. He was a partisan of Uthman, having fought against Ali in the battle of *Jama,* but joined him in *Siffin* with a very weak intention of helping. He said: "O Amirul Mo'mineen! Did you see the fallen bodies around Ayesha, Talha and al-Zubair? Why were they killed?" Amirul Mo'mineen, peace be upon him said: "Because they had killed my followers and my appointed governors. And (also) because they killed the brother of Rabeeah al-Abdi - may Allah bless him with mercy, together with a group of Muslims. They had said: 'We will not break our allegiance the way you did and we will not revolt the way you have revolted.' So, they were unjustly attacked and killed. I asked them to submit to me, the names of those who killed my brethren and there would be the Book of Allah, to decide between me and them. They refused (to give me the names) and (instead) they rose to fight me, while they were still in allegiance to me, and the responsibility of having killed, nearly a thousand of my partisans lay upon their shoulders. That is why I killed them. Do you have any doubt about that?" He said: "I had a doubt but now I have understood and the error of those people has now become evident for me. No doubt, you are the rightly guided one."

Then Ali, peace be upon him, prepared to climb down, while some people rose to speak. But when they saw him climb down, they sat down and did not utter a word.

Then Abul Kanood said: "In spite of his presence (with Ali) at *Siffin*, Abu Burdah was insincere to Ali, peace be upon him, and used to privately correspond with Mo'awiyah. And when Mo'awiyah became the absolute monarch, he gave a piece of land to him at al-Fallujah and was quite generous to him."

6. Fatemah (AS) on the Day of Judgement

He said: Abu Ja'far Muhammad b. Ali b. Musa reported from his father, who reported from Ali b. Ibrahim b. Hashim, from his father, from Ibn Abi Umayr, from Aban b.

Uthman, that:

Abu Abdillah Ja'far b. Muhammad, peace be upon him, said: On the Day of Judgement, Allah will bring together the first and the last people on one plane and then He will cause an announcement to be made: "Cast down your glances and lower your heads, so that Fatemah (peace be upon her), daughter of Muhammad, peace be upon him and his progeny, crosses the Bridge (*al-Sirat*)." He said: "People will cast down their glances and then Fatemah, peace be upon her, will arrive seated on one of the highbred animals of Paradise, followed by 70 thousand angels. Then she will make a distinguished pause at one of the high stations on the Day of Judgement, dismount and take the blood soiled shirt of al-Husain b. Ali peace be upon him, in her hands, saying: "O Allah! This shirt belongs to my son, and You know what was done to him."

There will be proclamation from Allah, Most High: "O Fatemah, you have My pleasure." She will say: "Help me avenge from those who killed him." Allah will then command a flame from hellfire to leap forth and devour all the killers of al-Husain b. Ali, peace be upon him, the way a bird devours a seed. The flame will take them back into the hellpit, subjecting them to various chastisements. Then Fatemah, peace be upon her, will ride again and proceed to enter Paradise, accompanied by the angels following her, her descendants before her and her friends and partisans on her right and on her left."

7. Be like a honeybee among the birds

He said: Abu Bakr Muhammad b. Umar al-Jea'bi reported from Abu Ali al-Husain b. Muhammad al-Kindi, who reported from Amru b. Muhammad al-Harith, who reported from his father Muhammad b. al-Harith, who reported from al-Sabah b. Yahya al-Muzni, from al-Harith b. Husayrah, from his father who said:

Amirul Mo'mineen, Ali b. Abi Talib, peace be upon him, told his followers: Be among people like a honeybee among the birds. For every quality that a bird has (like flight and speed), it considers the bee as weak; but if the birds know what blessings the bees carry in their stomach, they would not have treated them such. Mix up with the people with your tongues and your bodies (i.e. in appearance), but disassociate from them with your hearts and your deeds. Every soul shall have what it earns, and on the Day of Judgement, he will be with the one he loved."

8. O, he who asks about the people bygone, Is there no lesson for you in what you see?

He said: Abul Hasan Ali b. Ahmad b. Ibrahim al-Katib informed me from Abu Ali Muhammad b. Hammam al-Iskafi, who reported from Muhammad b. Ahmad al-

Tirmidhi, who reported from Ubaidullah b. Umar al-Qawariri, who reported from Ja'far b. Sulaiman al-Dhubaee' who said:

Once, I came to a deserted graveyard and I heard Malik b. Dinar say that:

"I have come to the graves and exclaimed,

Where are great ones, and where are those who were considered lowly;

And where are those who were promptly answered when they summoned,

And where is the mighty one, proud of his might?

And where is the one conceited about his authority,

And where is the powerful one, who wielded his prowess?"

He said: A voice answered me, though I would see no face;

"They vied each other for destruction, and there is no sign,

they all died, and (with them) the news (about them) died.

The earthly insects and worms come and go,

and destroy the beauty of those faces,

O, he who asks about the people bygone,

Is there no lesson for you in what you see?

And may Allah bless our master Muhammad and his immaculate progeny

Sixteenth Assembly

Met on Saturday, 10th Shaban, in the year 407 Hijra, the grand Sheikh al-Mufid, Abu Abdillah Muhammad b. Muhammad al-No'man - may Allah perpetuate his honour, narrated to us:

1. Blessed are those who are detached from this world . . inclined to the next one

He said: Abul Hasan Ali b. Khalid al-Maraghi reported to me from al-Husian b. Muhammad al-Bazzaz, who reported from Abu Abdillah Ja'far b. Abdillah al-Alawy al-Muhammadi, who reported from Yahya b. Hashim al-Ghassani, from Abu Asim al-Nabeel, from Sufyan, from Abu Ishaq, from Alaqamah b. Qais, from Nawf al-Bikali, who said:

I spent one night at the house of Amirul Mo'mineen Ali b. Abi Talib, peace be upon him, and I saw him coming and going from the house frequently looking at the sky. Then he entered a normal entrance and said (to me): "Are you awake or asleep?" I said: "I am awake, watching you since nightfall, seeing what you do." He said: "O Nawf, blessed are those who are detached from this world, inclined to the next one. They have adopted the earth of Allah as a carpet, the dust He created as a cushion, His Book as the under cover, and supplications to Him as the outer cover, and His water as the delicate scent. They relinquish and renounce this world, the way Jesus, peace upon him, did.

Surely, Allah revealed to Jesus: 'O, Jesus, it is (obligatory) upon you to follow the path of the predecessors, so that you join the group of the Prophets. O, brothers of the warners, tell your people not to enter any of my houses except with pure hearts, clean hands and humbled eyes. For verily, I do not hear the prayers of a supplicant who has usurped the right of any of my servants, nor do I answer the prayers of the one who owes me an unfulfilled duty.'

O Nawf, if you can avoid to be a monitor of the people, or a poet, or a drummer or a lute player, then do so. For Prophet Dawood, peace be upon him, came out in one of the nights, looked at various parts of the sky and then said: By the Sustainer of Dawood, this is the blessed hour during which if a Muslim servant succeeded to beseech Allah to grant him good, He would definitely grant it to him, except if he were a monitor of the people, or a poet, or a drummer or a lute player."

2. Ascetic habits of Ali (AS)

He said: Abul Hasan Ali b. Bilal al-Malhabi reported to me from Abdullah b. Rashid al-Isfehani, who reported from Ibrahim b. Muhammad al-Thaqafi, who reported from Ahmad b. Shimr, who reported from Abdullah b. Maymoon al-Makki, the client of Banu Makhzoon, from Ja'far al-Sadiq b. Muhammad al-Baqir, peace be upon them, from his father who said:

Once, Amirul Mo'mineen Ali b. Abi Talib peace be upon him, was offered a sweet dish called *Khubais* (mixture of dates, raisins and ghee), but he refused to eat it. They said: "Do you consider it forbidden?" He said, "No, but I fear that my heart may become so desirous of it, that I am forced to come out in its quest." Then he recited the verse:

'....You have vested all your good deeds

for the enjoyment in the life of this world....'

(Al-Ahqaf: V.20)

3. The last sermon of the Prophet (SAW)

He said: Abul Hasan Ali b. Muhammad al-Katib reported to me from al-Hasan b. Ali al-Za'farani, who reported from Ibrahim b. Muhammad al-Thaqafi, who reported from Abu Amru Hafs b. Umar al-Farra, who reported from Zaid b. al-Hasan al-Anmati, from Ma'roof b. Kharrabuz, who said:

I heard Abu Ubaidullah, the client of al-Abbas reporting to Abu Ja'far Muhammad b. Ali, peace be upon him, saying: I heard Abu Saeed al-Khudari say: The last sermon addressed by the Prophet, peace be upon him and his progeny, was the one addressed to us during the illness in which he died. He came out leaning upon Ali b. Abi Talib peace be upon him, and his maid Maymoonah. He sat on the pulpit and said: "O people! I am leaving behind among you two weighty things." Then he remained silent. A man stood up and said: "O messenger of Allah! What are these two weighty things?" The Prophet was upset till his face turned red and then it subsided. He said: "I did not mention them except with an intention to inform you, but you were in a haste, so I could not. It is a medium whose one end is with Allah, and the other end is in your hands, with whom you will do such a such thing. Be it known; they are the Qur'an and the smaller weighty thing, my Ahlul Bait."

Then he said: "By Allah, I am saying this to you while I pin more hope on the unborn progeny of the infidels than upon most of you." And then he said: "By Allah, whoever loves them, Allah will bless them with a light on the Day of Judgement, till they arrive

near me at the Pool. And whoever hates them, Allah will keep them away from Him on the Day of Judgement." Abu Ja'far said: "Surely, Abu Ubaidullah has brought to us that of which he is aware."

4. Salman's young friend overawed with the fear of divine chastisement

He said: Abul Qasim Ja'far b. Muhammad - may Allah bless him with mercy, reported to me from Muhammad b. Abdillah b. Ja'far al-Himyari, from his father, from Ahmad b. Muhammad b. Isa, from Ibn Abi Umair, from Umar b. Yazid, who reported that:

Abu Abdillah, peace be upon him said: "Once, Salman - may Allah be pleased with him, passed by the iron mongers of Kufa and he saw a young man who had fainted and people had gathered around him. They told him: "O Abu Abdillah, this young man has had a fit, perhaps you would come to recite something in his ears." He said: Salman came closer to the youth, and when the young man saw Salman, he gained consciousness and said: "I do not suffer from what these people think! The fact is that when I passed by those iron mongers and I saw them strike with the sledgehammers, I remembered what Allah, Most High, says (in the Qur'an): *'And for them awaits hooked iron lashes'* (al-Haj:V21). Overawed with the fear of divine chastisement, I lost my senses."

Salman took him as his brother, and in his heart, entered the sweetness of affection for the young man, for the sake of Allah. They remained together; till one day the young man fell ill. Salman visited him and sat near his head, while the young man was about to die. So he (Salman) said: "O angel of Death, be tender with my brother." He (the angel) said: "O, Abu Abdillah, I am tender with all the faithfuls."

5. Establish prayers on time

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abul Abbas Ahmad b. Muhammad b. Saeed Ibn Uqdah, that Ahmad b. Yahya b. Zakariyya reported to them from Muhammad b. Ali, who reported from Abu Badr, from Amru b. Yazid b. Murrah, from Suwaid b. Ghaflah, from Ali b. Abi Talib, peace be upon him, that:

The Prophet, peace be upon him and his progeny, said: "Whoever is carefully concerned about (praying at) the exact hours of the daily prayers and about the rising and the setting (hours) of the sun, I guarantee for him peace at the time of death, relieved of all the griefs and anxieties, and salvation from the hell fire. Sometimes back, we were minding the camels, now we mind the sun."

6. Allah hates a person who is unsteady and fickle

He said: Abul Hasan Ali b. Ahmad b. Ibrahim al-Katib reported to me from Abu Ali Muhammad b. Hammam al-Iskafi, who reported from Abdullah b. Ja'far al-Himyari, who reported from Ahmad b. Abu Abdillah al-Barqi, who reported from al-Qasim b. Yahya, from his grandfather al-Hasan b. Rashid, from Muhammad b. Muslim who reported that:

Abu Abdillah peace be upon him, said: "Be it known to you that Allah hates a person who is unsteady and fickle. Never slip away from the truth and its partisans. Whoever, rules and oppresses with the aid of untruth, and his people shall perish, and shall lose (all that he may have gained from) this world, and leave the world low and humbled."

7. Doing a good turn to a fool

He said: Abu Hafs Umar b. Muhammad al-Sayrafi reported to me from Abul Hasan Ahmad b. al-Husain al-Soofi, who reported from Abdullah b. Mutee', who reported from Khalid b. Abdillah, from Ibn Abi Layla, from Atiyyah from Ka'b b. al-Ahbar who said:

"It is written in Torah that whoever does a good turn to a fool, it is an error which is rendered against himself."

And May Allah bless Muhamamad and his pure progeny and send them peaceful greetings.

Chapter 17

Seventeenth Assembly

Met on Saturday, the 17th of Shaban in the year 407 Hijra, reporting from what Abul Fawaris heard alone, and from what I heard together with Abu Muhammad Abdul Rahman, my brother and al-Husain b. Ali al-Nishaburi, by recitation at our master, the grand Sheikh al-Mufid - may Allah continue to bless him. The grand Sheikh al-Mufid, Abu Abdillah Muhammad b. Muhammad b. al-No'man - may Allah bless his honour narrated to us:

1. Fear of Allah . . . a great security

He said: Abu Abdillah Muhammad b. Imran al-Marzabani, reported from Abu Abdillah Muhammad b. Ahmad al-Hakimi, who reported from Muhammad b. Ishaq al-Saghani, who reported from Sulaiman b. Ayyub, who reported from Ja'far b. Sulaiman, from Thabit, from Anas, who said:

Once, a man from Ansar fell ill, and the Prophet, peace be upon him and his progeny, visited him when he was about to die. He (the Prophet) said: "How do you find yourself?" He said: "I see myself hopeful of my Master's mercy, fearfully concerned about my sins." So the Prophet, peace be upon him and his progeny, said: "On occasion like this, these two do not combine in a believer's heart, except that Allah grants him his hope and secures him from what he fears."

2. What Salman said about Ali (AS)

He said: Abul Hasan Ali b. Muhammad b. Hubaish al-Katib reported to me from al-Hasan b. Ali al-Zafarani, who reported from Ibrahim b. Muhammad al-Thaqafi, who reported from al-Masoodi, who reported from Yahya b. Salim al-Abdi, who reported from Maysarah, from al-Minhal b. Amru, from Zarr b. Hubaish who said:

Once, Ali b. Abi Talib, peace be upon him, passed by riding the Prophet's mule and Salman was present among the people. So Salman - may Allah bless him with mercy, said: "(O people)! do you not rise to detain him and ask him questions? By Allah, Who split the grain and created the breathing creatures, no one but he (i.e. Ali) will inform you about the secrets of your Prophet. Indeed, he is the most learned about this earth and its chief element on which it rests. If you miss him, you will miss the knowledge and deny the people (its benefit)."

3. People who performed four things and missed the fifth

He said: Abul Hasan Ali b. Bilal al-Mahalabi reported to me from Abdullah b. Rashid al-Isfehani, who reported from Ibrahim b. Muhammad al-Thaqafi, who reported from Ismail b. Subayh, who reported from Salim b. Abu Salim al-Misri, from Abu Haroon al-Abdi who said:

I held the opinion of the al-Khawarij, accepting nothing else. Then one day, I sat at Abu Saeed al-Khudari - may Allah bless him with mercy, and heard him say: "People were ordered to do five things and they performed four out of them, leaving the fifth." A man asked: "O Abu Saeed, which are the four things they performed?" He said: "The daily prayers, the zakat (alms giving), the Hajj and fasting during the month of Ramadhan." He asked: "And which one did they leave out?" He said: "The wilayah of Ali b. Abi Talib, peace be upon him." The man asked: "Was it made obligatory with the first four?" Abu Saeed said: "Yes, by the Lord of Ka'bah!" The man said: "In that case, the people have indeed transgressed!" Abu Saeed said: "What is my fault?"

4. Acts and deeds shall not benefit except when coupled with wilayah

He said: Abu Nasr Muhammad b. al-Husain al-Muqri reported from Abu Abdillah al-Husain b. Muhammad al-Bazzaz, who reported from Abu Abdillah Ja'far b. Abdillah al-Alawi al-Muhammadi, who reported from Yahya b. Hashim al-Ghassani, from Muammar b. Sulaiman, from Laith b. Abi Sulaim, from Ata b. Abi Rabah, from Ibn Abbas who said:

The Prophet, peace be upon him and his progeny said: "Cling steadfastly to the affection for us Ahlul Bait. For whoever, meets Allah with our love in his heart shall enter Paradise by our intercession. By He Who controls Muhammad's breath, the acts and deeds of a servant shall not benefit him, except when coupled with our recognition and our love."

5. Imam Ja'far al-Sadiq (AS) at the Prophet's grave

He said: Abul Hasan Ahmad b. Muhammad b. al-Waleed - may Allah bless him with mercy, reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa, from Muhammad b. Sinan, from Ishaq b. Ammar, who said:

I heard Abu Abdillah saying near the grave of the Prophet, peace be upon him and his progeny: "I beseech (Allah) Who selected and chose you, purified and guided you and through you guided the people: to bless you; Surely, Allah and His angels send blessings on the Prophet, O you who believe, you should invoke blessings on him and peace on him."

6. Isa b. Abdillah is from us - Ahlul Bait

He said: Abul Qasim Ja'far b. Muhammad - may Allah bless him with mercy, reported to me from his father, from Sa'd b. Abdillah from Ahmad b. Muhammad b. Isa, from Musa b. Talha, from Abu Muhammad brother of Yunus b. Ya'qoob, from his brother Yunus, who said:

I was at Medinah, when Ja'far b. Muhammad, peace be upon him, met me in one of its lanes. He said: "O Yunus, go to the door for a person from us Ahlul Bait is at the door." He said: "I went towards the door and found Isa b. Abdillah sitting there. So, I said: "Who are you." He replied: "I am from Qum." He said: "No sooner he said that, then Abu Abdillah appeared on a donkey and he entered the house riding the donkey. Then attending to us, he said: "Come through." Then he said: "O Yunus, I believe you were not prepared to grant when I said that Isa. b. Abdillah is from us, Ahlul Bait?" I said: "It is so, may I be your ransom. For Isa b. Abdillah is from people of Qum, how can he be one of you Ahlul Bait?" He said: "O Yunus, Isa b. Abdillah is from us as long as he lives, and he shall be from us after he has died."

7. The poor shall enter the Paradise first

He said: Abul Hasan Ahmad b. Muhammad reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa from al-Hasan b. Mahboob, from al-Ula b. Razeen b. al-Qalla, from Abdullah b. Abi Ya'foor, who reported that:

Abu Ja'far, peace be upon him, said: "The poor faithfuls shall be moving about in the gardens of Paradise for forty years before the rich faithfuls reach there." Then he said: "I will give you an example. It is just like two ships passing by a tax collector. He sees one and finds nothing in it, so he allows it to pass by swiftly. Then he looks into the other, and finds it loaded fully. So he stops it."

8. Do not pry on the faults of the believers and do not revile the Muslims

He said: Abul Qasim Ja'far b. Muhammad - may Allah bless him with mercy, reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa, from Muhammad b. Sinan, from Ishaq b. Ammar, from Abu Abdillah, peace be upon him, that:

The Prophet, peace be upon him and his progeny, said: "O those who have submitted with their tongues, but their faith has not reached their hearts, do not pry on the faults of the believers and do not revile the Muslims. Surely, he who goes in search for the faults of the believers, Allah will pry on his faults; and when Allah does that, He exposes him in the inner most part of his house."

9. Acceptance of wilayah given by the people of Kufa

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported from Abul Abbas Ahmad b. Muhammad b. Saeed al-Hamdani, who reported from al-Hasan b. Ali b. al-Hasan, who reported from Muhammad b. al-Husain, from Muhammad b. Sinan, from Ubaidullah al-Qasbani, from Abu Basir who said:

I heard Abu Abdillah Ja'far b. Muhammad, peace be upon him, say: "Our authority is derived form the divine authority, with which every Prophet was sent. Allah, His Name be glorified, presented our authority to the heavens, the earth, the mountains and the cities and none gave it the type of acceptance given by the people of Kufa. Surely, on its one side there is a grave (i.e. Najaf), whenever an afflicted person visits it, Allah relieves him of the affliction, answers his prayers and returns him to his family with happiness and delight."

10. And when death arrives, it does not leave for the Adam's son, any extras or surplus

He said: Abu Ubaidullah Muhammad b. Imran al-Marzbani reported to me from Hanzalah Abu Ghassan, who reported from Abu al-Mundhar Hisham b. Muhammad b. al-Saeb, from Muhraz, from Ja'far, the client of Abu Huraira, who said:

Once, Artat b. Suhaiyya, who was then one hundred thirty years old, called upon Abdul Malik b. Marwan. Abdul Malik said: "O Artat! What is now left of your poetry?" He said: "By Allah, O, Commander of the faithfuls, I do not rejoice, nor do I get angry, nor do I drink. And if I feel like expressing these sentiments in a poem, then nothing comes to my mind but the following:

"I have seen man devoured by the nights,

the way iron junk is eaten up by the earth;

And when death arrives, it does not leave

for the Adam's son, any extras or surplus.

And I know that it will continue to come,

Till it fulfills its pledge with Abul Al-Walid."

Abdul Malik's kunya was Abul Al-Walid, so when he heard the couplet, he was

terribly shaken. So, Artat said: "I meant myself, O, Commander of the faithfuls." Because Artat also had the kunya Abu Al-Walid.

Abdul Malik said: "By Allah, whatever happens to you shall happen to me also."

And may Allah bless our master Muhammad the Prophet, the unlearned, and his progeny.

Chapter 18
Eighteenth Assembly

Met on Saturday, 24th Shaban, in the year 407 Hijra; from what Abul Fawaris heard alone, and from what I heard together with my brother Abu Abdul Rahman and what al-Husain b. Ali al-Nishaburi heard, from the utterance of the grand Sheikh. The grand Sheikh al-Mufid Abu Abdillah Muhammad b. Muhmmad al-No'man - may Allah continue His beneficence upon him, narrated thus:

1. Believer's tears in the fear of Allah

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawayh - may Allah bless him with mercy, reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa al-Ashari, from al-Hasan b. Mehboob, from Hisham b. Salim, from Muhammad b. Marwan, that:

Abu Ja'far al-Baqir, peace be upon him, said: "There is no eye that gets filled with tears due to the fear of Allah, except that Allah saves its whole body from hell fire; and the cheeks upon which the tears stream down, shall have neither gloom nor disgrace overspreading the face; and every good deed has a fixed weight and reward, except the tears which flow due to the fear of Allah, for with every drop, Allah shall put out oceans of fire of the Day of Judgement. Surely, when one person among a group of Muslim people (i.e. Ummah) weeps with the fear of Allah, He blesses that whole Ummah with mercy because of that believer's tears."

2. Before the advent of Hujjat (AS)

He said: Abu Bakr Muhammad b. Umar al-Je'abi - may Allah bless him with mercy, reported to me from Muhammad b. Musa al-Hazrami, who reported from Malik b. Abdillah b. Saif, who reported from Ali b. Mu'bid who reported from Ishtaq b. Yahya al-Ka'bi, from Sufyan al-Thori, from Mansur, from Rab'ee b. Harash, from Huzaifa b. al-Yaman, who said:

I heard the Prophet, peace be upon him and his progeny, say: "Allah will distinguish His sincere servants and the pure ones, so that the earth is cleansed of the hypocrites and of those who have gone astray and their generations. Till such time, when there could be fifty women meeting a man, each asking: O servant of Allah, take me as a maid, O servant of Allah, give me refuge."

3. Whoever doubts the excellence of Ali (AS)

He said: Abul Hasan Ali b. Khalid al-Maraghi reported to me from Abu Abdillah al-Asadi, who reported from Ja'far b. Abdullah at Alawi al-Muhammadi; who reported from Yahya b. Hashim al-Simsar al-Ghassani, who reported from Abu al-Sabah Abdul Ghafoor al-Wasiti, from Abdullah b. Muhammad al-Qarshi, from Abu Ali al-Hasan b. Ali al-Rasibi, from al-Dhahhak b. Muzahim, from Ibn Abbas - may Allah bless him with mercy, who reported that:

The Prophet, peace be upon him and his progeny said: "Whoever doubts the excellence of Ali b. Abi Talib, peace be upon him, will rise from his grave on the Day of Reckoning, with a collar of fire around his neck, having three hundred prongs. On each prong, there will be a Satan frowning upon him, spitting at his face."

4. The tradition of Ayyub

He said: Abul Hasan Ali b. Muhammad al-Katib reported to me from al-Hasan b. Ali al-Zafarani, who reported from Ibrahim b. Muhammad al-Thaqafi, who reported from Ismail b. Aban, who reported from Fadhl b. al-Zubair, from Imran b. Mitham, from Abayah al-Asadi, who said:

I heard Ali, peace be upon him, say: "I am the master of the aged ones. And in me is the tradition of Ayyub (i.e. his sufferings), and by Allah, He will gather together my family for me, the way He did for Ya'qoob."

5. The one who stood on a clear sign from His Sustainer

and his witness from Him

He said: Abul Hasan Ali b. Bilal al-Mahlabi reported to me from Ali b. Abdillah b. Asad al-Isfehani, who reported from Ibrahim b. Muhammad al-Thaqafi, who reported from Ismail b. Aban, who reported from al-Sabbah b. Yahya al-Muzni, from al-A'mash from al-Minhal b. Amru, from Abbad b. Abdillah, who said:

That a person called upon Amirul Mo'mineen, peace be upon him, and asked: "O Amirul Mo'mineen, explain to me the verse of Qur'an in which Allah says:

> *'Is the one who stands upon a clear sign from his Sustainer and a witness to him follows him ....?' (Hud:V.17)*

He (Ali) said: "The messenger of Allah, peace be upon him and his progeny, is the one who stood on a clear sign from His Sustainer; and I am his witness from Him. By He Who controls my breath, Allah has mentioned in His Book about every group from Quraish. By Him Who controls my soul, for the people to understand what Allah has

destined for us Ahlul Bait, through the revelation to His unlearned Prophet, is more lovable to me than for me to have the whole expanse filled with gold. By Allah, our example in this Ummah is like Noah's Arc or like the Gate of Forgiveness for the children of Israel."

6. Ali (AS) mobilizing his army for Jihad

He said: Abul Hasan Ali b. Muhammad b. Hubaish al-Katib reported to me from al-Hasan b. Ali al-Zafarani, who reported from Ibrahim b. Muhammad al-Thaqafi, who reported from Muhammad b. Ismail, from Zaid b. al-Muaddal, from Yahya b. Swaleh, from al-Harith b. Husairah, from Abu Sadiq, from Jundab b. Abdillah al-Azadi, who said:

I heard Amirul Mo'mineen, Ali b. Abi Talib, peace be upon him, say to his companions, after having urged them for days on end to march forth for Jihad but in vain: "O people! I have ordered you to march forth, but you did not, and I have admonished you, but you did not acquiesce. So, you are like the absentees in spite of your presence and the deaf in spite of your hearing! I recite unto you words of wisdom and preach to you beautiful preaching and exhort you to fight your despotic adversaries; but when I come to the close of my speech, I find you as disunited as the hands of Saba' (i.e. ten children of a Yamani chief who were each separated from the other). And the moment I turn away from you, you return to your meetings, forming group circles. (There) you set up similitudes, chant poems and ask each other the news. You have forgotten the art of preparedness for war, and have occupied your minds with unavailing things. Your hands are weakened! Rise to fight the enemy before they overwhelm you! By Allah! Never was a community attacked in its own houses, except that it was humiliated and vanquished.

And I swear in the name of Allah, I do not see you do it, till they have done! And I would love to confront them (alone) with my (firm) determination and vision, (and get killed in the way of Allah) so that I am relieved of enduring you. For, you are like a hoard of camels, which has lost its herdsman; no sooner are they herded on one side, than they fall apart from each other on the other side. By Allah, I can visualize about you that if the war were to rage on, and the hostilities were to flame up, you would separate yourselves from Ali b. Abi Talib (as easily as the heads are cut off and) the way a woman shirks as she delivers (her child)."

At that time, al-Ash'ath b. Qais al-Kindi stood up and said: "O Amirul Mo'mineen, why didn't you do what Uthman b. Affan did?" (i.e. granting favours for the sake of compromising). He, peace upon him, said: "O, pusher to the hellfire! Woe unto you! The act of Ibn Affan was a disgraceful one, even for the one who has no religion, nor any authority with him; so, how can I, who stands on a manifest proof from my Sustainer and the rightful authority is in my hand, do that? By Allah, that man is

indeed weak, who himself makes it possible for his enemy to carve his flesh, crush his bones, tear down his skin and spill his blood! Such a man is not blessed with a brave heart. If you so desire, be like him! As far as I am concerned, the least I can give that enemy is a hit of my sword, which will send the bones of the skull flying, palm falling together with the arms. Then Allah shall do what He intends."

Then Abu Ayyub al-Ansari Khalid b. Zaid, the host of the Prophet, peace be upon him and his progeny, rose, and said: "O people, surely Amirul Mo'mineen has conveyed to those who have heeding ears and remembering hearts. Allah has indeed blessed you with an honour, which you do not accept in the way you should! He has left with you your Prophet's cousin, master of all the Muslims after him (i.e. the Prophet). He (i.e. Ali) makes you learned in Religion and calls you to fight against those who have descended upon you to afflict you. It seems as if you have gone deaf, hearing nothing. Or that your hearts are impermeably wrapped, so that you do not understand! Are you not ashamed?

O servants of Allah! Did you not have an era of injustice and hostility yesterday? (i.e. in the days gone by). An era in which affliction was common, spread all over the country? When the rightfuls were deprived, their faces smacked, their bellies trampled upon, hurled down on an open ground, and borne by the sandstorms. There was nothing to protect them from heat or cold, from being scorched by the sun and its glare, except the tattered clothes on their bodies, or the shaggy old huts.

Till Allah brought unto you Amirul Mo'mineen, peace be upon him, who declared the truth and spread justice, and acted according to the Book (i.e. the Qur'an). So, O people, be thankful to Allah for the bounty with which He has blessed you, and do not turn away on your backs. And be not of those who say "we hear", but they hear not.

Sharpen your swords and prepare to fight your enemies. Respond when you are summoned and listen and obey when commanded. Let that what you say happen; and prove yourselves among the truthful by following what you have been ordered to do."

7. Pray with all your heart and mind. . .

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan b. al-Walid - may Allah bless him with mercy, reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa, from al-Hasan b. Mahboob, from Ibrahim al-Karkhi who said:

I heard Abu Abdillah Ja'far b. Muhammad, peace be upon him, say: "When Allah combines in the heart of a believer the virtues of guarding from the forbidden evils and renouncing the world, I pray that Allah grant him paradise." Then he added: "I

love to find a believing person from you standing for his daily prayers, with all his heart and mind set for Allah; not digressed by any worldly anxieties. And when a faithful comes to his Sustainer with all his heart and mind, then Allah turns His attention towards him; and after He has confirmed His love for him, He fills the people's heart with His love."

8. Believers are all brothers

He said: Abu Hafs, Umar b. Muhammad al-Sayrafi, reported from Muhammad b. Hammam al-Katib al-Iskafi, who reported from Abdullah b. Ja'far al-Himyari, who reported from Muhammad b. Isa al-Ash'ari, who reported from Abdullah b. Ibrahim, who reported from al-Husain b. Zaid, from Ja'far b. Muhammad, from his father who said:

The Prophet, peace be upon him and his progeny, said: "The believers are all brothers; each one fulfilling the needs of the other. And because they help each other when in need, Allah will fulfill their needs on the Day of Judgement."

And may Allah bless upon our master Muhammad, the Prophet, and upon his progeny.

Chapter 19

Nineteenth Assembly

Met on Saturday, 1st of Ramadhan in the year 407 Hijra, and attended by brother Abu Muhammad - may Allah keep him. The grand Sheikh al-Mufid, Abu Abdillah Muhammad b. Muhammad b. al-No'man - may Allah continue His beneficence upon him, narrated thus:

1. The two most firm bonds of faith

He said: Abul Hasan Ahmad b. Muhammad b. al-Walid reported to me from his father, from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from al-Hasan b. Mahboob, from Malik b. Atiyya, from Saeed al-A'araj, that:

Abu Abdillah Ja'far b. Muhammad al-Sadiq, peace be upon him said: "Among the most firm bonds of faith is that you love for the sake of Allah, and hate for the sake of Allah. And you give away for the sake of Allah, and refuse to give for the sake of Allah."

2. Man is with him who he loves

He said: Abu Nasr Muhammad b. al-Husain al-Muqri, reported to me from Abu Abdillah al-Husain b. Muhammad al-Asadi, who reported from Abu Abdillah Ja'far b. Abdillah al-Alawi, who reported from Yahya b. Hashim al-Ghassani, who reported from Yahya b. Tha'labah al-Ansari, from Asim b. Abu al-Najood, from Zarr b. Hubaish from Abdullah b. Masood, who said:

Once, when we were with the Prophet, peace be upon him and his progeny, on one of his journeys, a Bedouin shouted at us: "O Muhammad!" The Prophet said: "What do you want?" He said: "What about a person who has an affinity and love for a community, but does not follow their acts?" The Prophet, peace be upon him and his progeny, said: "Man is with him who he loves."

Then he said: "O Muhammad, present to me al-Islam." He (i.e. the Prophet) said: "Testify that there is no god but Allah, and that I am His messenger. And establish the daily prayers, give alms (zakat), fast during the month of Ramadhan and come to the House of Allah for Hajj." He said: "O, Muhammad, do you take any reward for this?" He (i.e. the Prophet) said: "None, except the love for the nearest kins." He asked: "Do you mean my nearest kins or yours?" He (i.e. the Prophet) said: "My kins." He said: "Extend your hand so that I may give you my allegiance. There is no good in a person who does not love you and your kinsfolk."

3. "Ask me before you miss me. . ." Ali (AS)

He said: Abul Hasan Ali b. Bilal al-Mahlabi reported to me from Ali b. Abdillah b. Asad al-Isfehani, who reported from Ibrahim b. Muhammad al-Thaqafi, who reported from al-Qannad, who reported from Ali b. Hashim, from his father, from Saeed b. al-Musayyib who said:

I heard Amirul Mo'mineen Ali b. Abi Talib, peace be upon him, say: "There is no verse between the two covers of the Qur'an, except that I know for whom it was revealed and when it was revealed, and whether on a plain, levelled land or upon a mountain. Surely, here in my breast is abundant knowledge! So, put your questions to me before you do not find me among yourselves, for when you have lost me, you will not find anyone uttering the words I utter."

4. Disassociating in the matter of the wilayah of Ahlul Bait

He said: Abul Qasim Ja'far b. Muhammad - may Allah bless him with mercy, reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa, from Muhammad b. Sinan, from Abdul Karim b. Amru and Ibrahim b. Rahah al-Basri, who both reported from Mayassar, who reported that:

Abu Abdillah Ja'far b. Muhammad, peace be upon him told him: "What do you say about a person who does not disobey in what Allah has enjoined and forbidden, but he disassociates with you and your friends in this matter (i.e. wilayah of Ahlul Bait)?" I said: "What can I say in your presence?" He said: "Say, for I command you to speak." I said: "He will be in hellfire."

Then he said: "O Mayassar, what do you say about a person who has faith similar to yours, and has committed sins normally committed by people, but he refrains from the major sins?" I said: "What can I say in your presence?" He said: "Say, for that is my order." I said: "He will be in Paradise."

He said: "Perhaps you are hesitating in saying that such a person will be in Paradise!" I said: "No"

He said: "Do not hesitate, for surely, Allah, Most High, says (in the Qur'an): *'If you avoid the heinous sins that are forbidden you, We will expiate your evil deeds and*

admit you in honourable manner.' (al-Nisa:V.31)"

5. "While I was worthiest of them all . . ." Ali (AS)

He said: Abul Hasan Ali b. Muhammad al-Katib reported to me from al-Hasan b. Ali al-Zafarani, who reported from Abu Ishaq Ibrahim b. Muhammad al-Thaqafi, who reported from al-Masoodi, who reported from al-Hasan b. Hammad, from his father, who reported from Razin Bayya' al-Anmat, who said:

I heard Zaid b. Ali b. Husain, peace be upon him, narrating from his father who reported from his father who said: I heard Amirul Mo'mineen, peace be upon him, addressing the people thus: "By Allah, people gave allegiance to Abu Bakr while I was worthiest of them all, together with the attire of mine. But I swallowed my anger, and waited for my Sustainer's will, keeping my chest low to the ground (i.e. adopting a low profile). Then Abu Bakr died, appointing Umar as his successor, though he knew that I was the worthiest of them all, together with this attire of mine. But I swallowed my anger and waited for my Sustainer's will. Then Umar died and made it an agenda for the consultative committee (*al-Shura*). He appointed me the sixth among the six members, like the share of the grandmother! And he said: 'Kill the dissenting minority;' and by this he meant no one but me. But I swallowed my fury, waited for my Sustainer's will and kept my chest low on the ground.

Then, the dissenting people did what they did after having sworn allegiance to me; and I had no alternative but either to fight against them or disobey Allah."

6. Ali's address as Ayesha prepares for Basrah

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawyh - may Allah bless him with mercy, reported from his father, from Sa'd b. Abdillah, from Ahmad b. Alawiyyah, from Ibrahim b. Muhammad al-Thaqafi, who reported from Muhammad b. Amru al-Razi, who reported from al-Husain b. al-Mubarak, who reported from al-Hasan b. Salimah, who said:

When Amirul Mo'mineen, peace be upon him, covered the trail of Talha, al-Zubair and Ayesha, from Makkah to al-Basrah, he announced a congregational prayer. When the people assembled, he praised Allah, and glorified His Name. Then he said: "Surely, when Allah, Most High, summoned back His Prophet, peace be upon him and his progeny, we said: 'We are the inmates of his household, his blood relatives, his heirs and his executors. We are the worthiest among the whole creation for his affairs, and we would not dispute his Truth and authority.' While we thought that way, a group of hypocrites rose to usurp our Prophet's authority from us and give it into the control of others.

By Allah, because of that, our eyes wept and our hearts lamented; and our throats choked with grief. And I swear by the name of Allah, had we not feared that the Muslims would be divided, taking them back to infidelity and apostasy, we would have done our best to change that situation. Those rulers were given the control of the affairs and when they passed on, Allah returned the affairs unto me. And among those who swore loyalty to me, these two men, Talha and al-Zubair also swore, but then they proceeded to al-Basrah to create a friction among your peoples and to bring upon you your misfortune. O Allah, punish them both for deceiving this Ummah, and for the evil intentions they nurse for the public."

Then Abul Haitham b. al-Tayyihan - may Allah bless him with mercy, stood up and said: "O Amirul Mo'mineen, the Quraish are jealous of you for two reasons: either their eminent members are jealous of you, competing for excellouce or wishing to have an elevated position; or the wicked ones who are jealous, and so Allah has made their deeds fail, and their burdens heavy. They were not happy to remain as your equals, as they chose to precede you; and thus, they missed their goal and fell off in the race. You were indeed worthier than any Quraish; you were the Prophet's assistant as long as he lived; and you settled all his liabilities after his death. By Allah, their insolence is against themselves! We are your helpers and supporters; so give us your orders". Then he recited the following couplets:

"The people have rebelled against you, plotted against you

and imputed against you ugly things,

But the fact is that you have no faults, not even equal to a

gnat's wing, nor equal to its tenth;

They saw you blessed with bounties from Allah,

and found you a brave master, crushing the horns of a butting ram;

They saw you a leader under whom all seek refuge,

and they found you a strong rein that tames a capricious horse!

They found you a governor, in whose authority Imamah is combined,

and a Hashamite who controls the wide valley of Makkah.

They are jealous of what has come to you from Allah!

And thereby have inflicted upon their own hearts deep wounds!

There are people there who are vessels of intense hatred

against the Truth, niggardly because of their wretchedness,

Some of them concealing it behind the veils,

others insistently displaying the enmity.

'O Successor of the Prophet, our relation with the Truth

is like the delight and joy at the break of dawn;

So punish the Aws and a clan from al-Khazraj

with the thrust of the spear in war, and with confrontation;

There is none among us who is not a helper

in the way Allah, on the path of guidance and success."

Then Amirul Mo'mineen prayed for his reward. After that, people stood up, each speaking the way Abul Haitham spoke.

7. Admonition from Ibliss

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawyh - may Allah bless him with mercy, reported from Muhammad b. Ya'qoob al-Kulayni, from Ali b. Ibrahim, from Muhammad b. Isa al-Yaqtini, from Yunus b. Abdul Rahman, from Sa'daan b. Muslim, from Abu Abdillah Ja'far b. Muhammad, peace be upon him, who said:

The Prophet, peace be upon him and his progeny said: "Once, when Musa b. Imran, peace be upon him, was seated, Iblis approached him, with a hooded cloak of motley colours. As he came nearer, he removed the cloak and greeted Musa. Musa said:" Who are you?" He said: "I am Iblis." Musa said: "May Allah not bring your abode closer (to anyone)! Why have you come?" He said: "I have come to greet you for the status that you have before Allah, Most High." So Musa said: "And what about this cloak?" He said: "With that, I hijack the hearts of the people!"

Then Musa asked him: "Tell me about the sin which when Adam's son commits it, you overpower him and get the better of him?" He said: "When he becomes conceited, and regards his good deeds as too many; and when his own sins seem small to him."

Then he told Musa: "I give you three advices: O Musa, never be alone with a stranger woman, or allow her to be with you in privacy, for either of you do not meet the other without me being in your company, without my other colleagues! And be careful when you give a covenant or pledge to Allah! (Fulfil it immediately). For whenever a man pledges a vow or a covenant with Allah, I intervene between him and its fulfillment - without my colleagues! And when you intend giving a charity, give it soon, for when a servant of Allah intends giving alms, I alone, without my colleagues, sit in between his intention and the charity, preventing it!"

Then Iblis turned away saying: "O, what a shame, what a grief! I have taught Musa (a secret) which he will impart to the sons of Adam!"

8. No good is too much, no evil too little

He said: Abu Ja'far Muhammad b. Ali b.al-Husain b. Babawayh - may Allah have mercy on him, reported from his father, from Ali b. Ibrahim, from Muhammad b. Isa b. Ubaid, from Uthman b. Isa from Sama'ah b. Mehran, who said:

I heard Abul Hasan Musa b. Ja'far, peace be upon him, say: "Do not regard your good deeds as too many, and do not consider your sins as too few. Surely, sometimes those little lapses gather together to become many. And be mindful (fearful) of Allah, Most High, in your privacy, so that you are granted to treat yourselves justly. And hasten towards obedience to Allah, and be truthful in your speech, and return the deposits held by you to the rightful owner. These traits are good for you; and do not get involved in things which are not legitimate for they will do you harm!"

9. When Allah wishes His servant well

He said: Abul Qasim Ja'far b. Muhammad - may Allah have mercy on him, reported to me from Abu Ja'far Muhammad b. Ya'qoob al-Kulayni - may Allah bless him with mercy, from al-Husain b. Muhammad, from Mu'alla b. Muhammad, from al-Husain b. Ali al-Washha', from Hammad b. Uthman, who reported from Abu Abdillah Ja'far b. Muhammad, peace be upon him, from his forefathers, peace be upon them, who said:

The Prophet, peace be upon him and his progeny, said: "When Allah wishes well for a servant, He makes him learned in the Religion (i.e. Islam)."

And may Allah bless our master, Muhammad and his progeny.

Chapter 20
Twentieth Assembly

Met on Saturday, 8th of the month of Ramadhan, in the year 407; narration heard by Abul Fawaris, by audition from my brother Abu Muhammad - may Allah keep him, and al-Husain b. Ali al-Nishaburi, among the people attending the session before this. The grand Sheikh al-Mufid Abu Abdillah Muhammad b. Muhammad b. al-No'man - may Allah grant him beneficence, said:

1. Do not transgress Divine limits

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abdullah b. Ja'far b. Muhammad b. A'yan al-Bazzaz, who reported from Zakariyya b. Yahya b. Sabeeh, who reported from Khalaf b. Khalifa, from Saeed b. Ubaid al-Taee, from Ali b. Rabee'ah al-Walibi, from Amirul Mo'mineen, Ali b. Abi Talib, peace be upon him, who said:

The Prophet, peace be upon him and his progeny, said: "Surely, Allah has set for you limits, so do not transgress them; and has made certain acts obligatory upon you, so do not waste them; and has set some traditions for you, so follow them; and has made sacred some sanctities, so do not desecrate them; and He has excused you about certain matters as a token of mercy for you, without forgetting them, so do not burden yourselves with them."

2. Let no hopes or ambitions digress you

He said: Abu Ubaidullah Muhammad b. Imran al-Marzbani reported to me from Ahmad b. Muhammad al-Makki, who reported from Abu al-Ayna, from Muhammad b. al-Hakam, from Lut b. Yahya, from al-Harith b. Ka'b, from Mujahid who reported that:

Amirul Mo'mineen Ali b. Abi Talib, peace be upon him, said: "Be least interested in this world from which no one from your predecessors ever benefited, nor will it remain for anyone after you have gone! The path you are walking on is the same as that of the bygones, totally cut off and subjected to annihilations, their good deeds forgotten and unknown. This world warns its inmates of destruction, and its residents of Death. That which was once sweet from it has become bitter; and that which was once clear has become turbid. Nothing has ever remained in it except like the last droplets of water in a vessel, or a few gulps, which if a thirsty were to suck up, would not be satiated.

So, be prepared for a journey from this abode, whose residents are destined to

perish, and prevented from living forever. They have been submitted to dying, therefore no life should crave perpetuity. Everyone here awaits death. Let no hopes and expectations digress you, nor should you regard it as a long age; and do not be deceived by its promises.

And, if you were to roam about like a camel yearning to find its heifer and coo like a dove, calling its young one, and raise your beseeching cry like a worshipful hermit, and come out together with your wealth and children, so as to seek nearness to Him, and be elevated in His estimation; or to be forgiven the sins which His angels and scribes have recorded, it would all be too little to earn His reward which I hope for you, or to be saved from His wrath which I fear for you. May Allah keep us and you among the repentents and the worshipping ones."

3. The Prophet's address on the day of Arafah

He said: Abul Hasan Ali b. Bilal al-Mahlabi reported to me from Ali b. Abdullah b. Asad al-Isfehani, who reported from Ibrahim b. Muhammad al-Thaqafi, who reported from Abdul Rahman b. Abi Hashim, who reported from Yahya b. al-Husain al-Bijilli, from Abu Haroon al-Abdi, from Zadhan, who reported from Salman al-Farsi - may Allah bless him with mercy, that:

The messenger of Allah, peace be upon him, once appeared on the day of *Arafah* and said: "O, people, surely Allah glorified Himself because of you on this day, so that He may pardon you generally and pardon Ali in particular." Then he said: "Come near me, O Ali." So Ali drew near. Then the Prophet took him by his hand and said: "Surely, the blessed, completely and truly blessed is the one who obeyed you and loved you after I have gone. And surely, the wretched, completely and truly wretched is the one who disobeyed you, and showed his hostility after I have gone."

4. Abu Dharr . . . the fearless

He said: Abul Hasan Ali b. Bilal al-Mahlabi reported to me from Ali b. Abdullah al-Isfehani, who reported from Ibrahim b. Muhammad al-Thaqafi, who reported from Muhammad b. Ali, who reported from al-Husain b. Sufyan, from his father, from Abu Jahdham al-Azdi, from his father who said that:

When Uthman ordered Abu Dharr al-Ghifari - may Allah bless him with mercy, into exile from Medinah to Syria, he (i.e. Abu Dharr) used to stand up everyday admonishing people, exhorting them to obey Allah, warning them against committing sins. And he used to narrate from the messenger of Allah, peace be upon him and his progeny, whatever he had heard about the virtues and excellence of his Ahlul Bait, peace be upon them, enjoining upon them to follow his progeny.

So, Mo'awiyah wrote to Uthman: "Be it known to you that Abu Dharr, at all times during the day, morning and evening, has a large group of people around him and to them he says such and such things. Well, if you have any need of me among the people, then I would send Abu Dharr to you, for I fear that he will instigate people against you; with Salaams."

Then Uthman wrote to him: "As this letter reaches you, send Abu Dharr back to me; with Salaams."

Then Moawiyah sent for Abu Dharr and made him read the letter from Uthman, saying: "Make haste, and go now." Abu Dharr came to his camel fastened his saddle to set off. The people gathered around him saying: "O Abu Dharr! May Allah have mercy on you, where are you going?" He said: "They drove me out to come to you, as they were angry with me, and now they are driving me away from you to them, messing around with me. And this will continue as I see it, because of my difference with them, till the righteous relaxes or is relieved of the wicked one." Then he left.

As people heard of his departure, they followed him till outside Damascus and remained in his company till he reached the monastery of *Murran.* He alighted and with him the people also stopped. He was asked to lead, so he prayed with them and then he addressed: "O people! I admonish you about things, which will benefit you, and I do not resort to speeches and eloquence. All of you praise Allah, Most High." So they said: "All praise be to Allah." He said: "I testify that there is no god but Allah and that Muhammad is His slave and His messenger." They repeated what he uttered. Then he said: "I testify that the resurrection is truth and that the heaven is truth and that the hell is truth; and I confirm what he (i.e. Muhammad) has come with from Allah. So bear witness for me over what I have confirmed." And they said: "And we are among those who testify." He said: "Whoever among you dies on these tenets of faith, may he have good tidings of Allah's mercy and honour; as long as he does not support the wrongdoers, and does not justify the torture of the tyrants nor does he assist them in anyway.

'O people! Let your daily prayers and fasts be combined with your displeasure for the sake of Allah, whenever He is disobeyed on the earth! Do not please your leaders to incur the wrath of Allah. And if they come up with innovations of which you know not, stay aloof from them; and remain strong against them, even if you were tortured, deprived or rusticated, so that Allah may be pleased with you! Surely, Allah is Most High and it does not behave to displease Him, by pleasing His creatures. May Allah forgive me and you all. I entrust you to His care, and sent you greetings and the grace of Allah."

Then people exclaimed: "May Allah greet you with safety and shower upon you His

mercy, O, Abu Dharr; O companion of the Prophet, peace be upon him and his progeny; we will not send you back if they expel you and we will not refuse you entry." Abu Dharr said: "Return to your places, may Allah have mercy upon you; for I am more tolerant of the adversities than you are. And be careful, never be disunited."

So, he went away till he arrived at Uthman's and upon his arrival, Uthman told him: "May Allah show no favour to the eyes, which behold Amru." Upon this, Abu Dharr reported: "My parents did not name me Amr. But may Allah not favour the one who disobeys Him, acts against His commands and follows his own base desires." At that time, Ka'b al-Ahbar stood up against him and said: "You old man! Do you not fear Allah when you talk back this way to Amirul Mo'mineen?" Then Abu Dharr raised the stick, which he had in his hands and hit Ka'b on his head, saying: "O son of the Jewish parents, why do you have to speak on behalf of the Muslims? For, By Allah, your jewishness has not come out of your heart yet."

Then Uthman said: "May Allah not unite me with you under one roof! You have indeed gone senile and you have lost your senses. Get him away out of my sight, mount him on a bare camel and then hasten the camel to reach him uncomfortably to Rabdhah. Then drop him there alone, till Allah may decide his fate." So he was pushed away with humiliation, with his ribs prodded.

It was declared in advance that no one should bid him farewell. When the news reached Ali b. Abi Talib, peace be upon him, he wept till his beard was wet with tears and then he said: "Is this the way to treat the companion of the messenger of Allah? We are for Allah, and unto Him shall we return!" Then he stood up, accompanied by al-Hasan, al-Husain, Abdullah b. Abbas, al-Fadhl, Qathum and Ubaidullah and proceeded till they drew close to Abu Dharr. They continued following him. When Abu Dharr, may Allah have mercy on him, saw them, he wept in sympathy for them and said: "May my father be ransom for the faces which remind me of the Prophet (peace be upon him, and his progeny) when I see them; and mere sight of them overwhelms me with divine blessings."

Then he raised his hands towards the heavens and said: "O Allah! I love them; and shall remain steadfast even if I were cut into pieces because of their love! And that is only for Your pleasure and for the next abode! Return to your places, may Allah have mercy upon you, and I pray to Allah that He may keep me in the best relationship with you." Then they bid him farewell and returned with tears in their eyes.

5. Quickest evil consequences

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abul Qasim al-Hasan b. Ali b. al-Hasan, who reported from Ja'far b. Muhammad b. Marwan, from

his father, who reported from Muhammad b. Ismail al-Hashimi, who reported from Abdul Mu'min, who reported from Muhammad b. Ali b. al-Husain, peace be upon him, that Jabir b. Abdullah al-Ansari narrated:

The Prophet, peace be upon him and his progeny, said: "The quickest evil consequence is for a man to whom you do a good turn and he pays you back by evil deeds; and a man with whom you have entered into a covenant wishing to fulfil it, while he intends to deceive you; and a person to who you are not insolent, but he persists in his insolence against you; and a person with whom you mend your blood relationship but he cuts you off."

6. The prayer of Ali (AS)

He said: Abu Ali Ahmad b. Muhammad al-Suliy reported to me in the mosque of Baratha, in the year 353, from Abul Aziz b. Yahya al-Jaloodi, who reported from Muhammad b. Zakariyya al-Ghalabiy, who reported from Qais b. Hafs al-Daramiy, who reported from al-Husain al-Ashqar, from Umar (or Amru) b. Abdul Ghaffar, from Ishaq b. al-Fadhl al-Hashimi, who said:

"Among the supplications of Amirul Mo'mineen, Ali b. Abi Talib, peace be upon him, there was the following:

"O Allah! I seek refuge with you from being hostile to a person who is Your saint; or from being friendly to one who is Your adversary, or to choose Your permanent wrath. O Allah! Our blessings be for those You have blessed, and our curse be upon those You have cursed; O Allah! relieve us by the demise of one whose death is a relief for us and for all the Muslims; and grant us in exchange one who is better for us than he; so that You may show us, by Your acceptance, that which we wish to realize in our faith and in our lives; O Most Merciful among the mercifuls."

And may Allah bless our master Muhammad and his progeny.

Chapter 21

Twenty first Assembly

Met on Saturday, 15th of the month of Ramadhan in the year 407 Hijra; heard by Abul Fawaris. The grand Sheikh al-Mufid Abu Abdillah Muhammad b. Muhammad al-No'man, may Allah continue His beneficence upon him, narrated:

1. Complete Islam

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan b. al-Walid reported to me from his father, from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from al-Hasan b. Mahboob; from Abu Ayyub al-Khazzar, from Abu Hamza al-Thumali - may Allah bless him with mercy, who heard:

Abu Ja'far al-Baqir Muhammad b. Ali, peace be upon him, say: "Whoever has four traits in him, his Islam is complete, his faith is entrenched and he is purified from his sins; and he will meet his Lord, having earned His pleasure, even if he were immersed in sins from head to toe. They are: Fulfilling what one adopts as divine obligation upon oneself; being truthful with the people; to be ashamed of acts which are ugly and evil in the eyes of Allah and the people; to adopt the best morality and behaviour with the family and the people.

And among the believers, whoever has four traits, Allah will grant him abode with the highest of the high ones, in a chamber above the chambers and at a place of highest honour. They are: One who gives shelter to an orphan, treating him or her like a kind father; one who is kind to the weak (or old), helping and sufficiently providing; one who maintains his parents, being friendly and kind to them, never causing them any grief; and one who is not awkward with his servants and dependents, being helpful to them in what he assigns to them, never imposing a burden upon them greater than they can bear."

2. Avoid being vulgar

He said: Abu Abdillah Muhammad b. Imran al-Marzbani reported to me from Muhammad b. Ahmad al-Hakimi, who reported from Muhammad b. Ishaq, who reported from Yahya b. Moeen, who reported from Abdul Razzaq, who reported from Mo'mar, from Thabit, from Anas b. Malik that:

The Prophet, peace be upon him and his progeny, said: "Whenever there is any vulgarity in any affair, it does not leave it without being tarnished; and whenever

there is bashfulness in any matter, it does not leave it without being adorned."

3. Jabir asked the Prophet about his successor

He said: Abu Nasr Muhammad b. al-Husain al-Muqri reported to me from Abu Abdillah al-Husain b. Ali al-Razi, who reported from Ja'far b. Muhammad al-Hanafi, who reported from Yahya b. Hashim al-Simsar, who reported from Amru b. Shimr, who reported from Hammad, from Abu al-Zubair, from Jabir b. Abdillah b. Harram al-Ansari, who said:

Once I came to the Prophet, peace be upon him and his progeny, and asked: "O messenger of Allah, who is your successor?" He said that the Prophet kept silent for a while, not answering me. Then he said: "O Jabir, may I not answer your question?" So I said: "My father and my mother be your ransom; By Allah, you maintained a silence, till I thought you were not pleased."

He said: "O Jabir, I was not displeased with you. I was waiting for what the heavens would reveal, and then Jibraeel came to me saying: O Muhammad, your Lord sends you salutations and says unto you: Surely, Ali b. Abi Talib is your executor and your successor over your kinsfolk and the Ummah; and a protector of your Pool (al-Hawdh). He is the bearer of your standard, preceding you into Praradise."

I said: "O Prophet of Allah! Would you say that if someone did not believe in this, I should fight him?" He said: "Yes O Jabir. This status has not been established except for being followed. So whoever follows it, he will be with me tomorrow, (i.e. on the day of Judgement) and whoever opposes it, he will never arrive near me at the Pool (al-Hawdh)."

4. Those who love the Prophet and his progeny

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abul Abbas Ahmad b. Muhammad b. Saeed al-Hamdani, who reported from Umar b. Aslam, who reported from Saeed b. Yusuf al-Basri, from Khalid b. Abdul Rahman al-Madayeni, from Abdul Rahman b. Abi Layla, from Abu Dharr al-Ghifari - may Allah be pleased with him, who said:

I saw the Messenger of Allah, peace be upon him and his progeny, stroke the shoulders of Ali b. Abi Talib, peace be upon him and say: "O Ali, whoever loves us is from pure Arab breed and those who hate us are the non-Arab infidels. Our Shias are people of noble descent and honour, and are of legitimate birth. And there is none on the path of Ibrahim except those who are our Shias; the rest of the people are away from it. And Allah has appointed angels who demolish the sins of our

Shias, the way a pick destroys a structure."

5. Miqdad and Abdurahman b. Awf

He said: Abul Hasan Ali b. Muhammad al-Katib reported to me from al-Hasan b. Ali al-Za'farani, from Ibrahim b. Muhammad al-Thaqafi, from Muhammad b. Ali, who reported from al-Husain b. Sufyan, from his father, who reported from Lut b. Yahya, who reported from Abdul Rehman b. Jandab, from his father who said:

When people swore loyalty to Uthman, I heard al-Miqdad b. al-Aswad al-Kindi - may Allah bless him with mercy, say to Abdul Rahman b. Awf: "O Abdul Rahman, I never saw the like of this befell the Ahlul Bait after their Prophet (peace be upon him and his progeny)." So Abdul Rahman said: "O Miqdad, what does that concern you?"

He said: "By Allah, I love them because of the Prophet's love for them; and it pains me when I find myself unable to speak openly. The Quraish enjoyed superiority over others because of the nobility of Ahlul Bait and yet they have united to snatch away from them the authority of the Prophet (peace be upon him and his progeny)". Abdul Rahman replied: "Woe unto you, by Allah! I tried my best for you!" Miqdad said to him: "By Allah, you have abandoned a man who is from among those who enjoin the truth and through that, they act with justice. By Allah, if I had some helpers against the Quraish, I would have fought them the way we fought at *Badr* and *Uhod*."

Abdul Rahman said: "May your mother mourn you, O Miqdad, let no one hear from you this talk; by Allah, I fear that you may become a perpetrator of factions and disturbance."

Jundab says: I called upon him after he had left the place and told him: "Miqdad, I am one of your helpers." He said: "May Allah bless you with mercy; what we need cannot be accomplished by two men or three." So I left him and came to Ali b. Abi Talib, peace be upon him, and related to him what Miqdad and I had said. He prayed for us.

6. The secret of Mo'awiyah

He said: Abu Ubaidullah Muhammad b. Imran al-Marzbani reported to me from Abu Abdillah Muhammad b. Ahmed al-Hakimi, who reported from Ismail b. Ishaq al-Qadhi, who reported from Saeed b. Yahya, from Muhammad b. Saeed, who reported from Abdul Malik b. Umair al-Lakhmi, that:

Once Jariya b. Qudamah al-Sa'di called upon Mo'awiyah; and upon the throne, there were al-Ahnaf b. Qais and al-Habbab al-Majashee sitting next to him. Mo'awiyah

said: "Who are you?" He replied: "I am Jariya b. Qudamah. (And he was among the nobles). Mo'awiyah said: "May be so, but are you anything but a (stinging) bee?"

He said: "O Mo'awiyah, do not do that! You have compared me to a bee. By Allah, it has a strong sting, but a sweet spit. While, by Allah, Mo'awiyah is nothing but a female dog howling at other dogs! And Umayyah is nothing but a diminutive of Amah - a house maid."

Mo'awiyah said: "Do not do that!" He said: "You did it and so I did also."

Mo'awiyah said: "Come closer to me and sit with me on the throne." He said: "I will not do that." Moawiyah said: "Why?" He replied: "For I see that these two have occupied your seat and removed you from your place. I would not like to join them." Mo'awiyah said: "Come closer so that I may share with you a secret." So he drew closer, and Mo'awiyah told him, "O Jariya, I have bought from these two their faith." He said: "Then buy from me, O Mo'awiyah." Moawiyah said: "Do not speak loudly."

7. Expiation for Ghibah

He said: Abu Ubaidullah Muhammad b. Imran al-Marzbani reported to me from Muhammad b. Ahmad al-Hakimi, who reported from Muhammad b. Ishaq, who reported from Dawood b. al-Muhabbar, who reported from Ambasah b. Abdul Rahman al-Qarshi, who reported from Khalid b. Yazid al-Yamani, who reported from Anas b. Malik that:

The Prophet, peace be upon him and his progeny, said: "The penance and expiation for backbiting anyone is to seek forgiveness from Allah for him or her."

And may Allah bless His mercy upon our master Muhammad and his progeny.

Chapter 22

Twenty Second Assembly

Meeting of Saturday, 22nd of the month of Ramadhan, in the year 407 Hijrah, heard by Abul Fawaris. The grand Sheikh al-Mufid Abu Abdillah Muhammad b. Muhammad b. al-No'man - may Allah bless him with eternal providence, narrated:

1. Seek provision from halaal

He said: Abu Bakr Muhammad b. Umar b. Salim b. al-Baraa, popularly known as Ibn al-Je'abi, may Allah bless him with mercy, reported to me from Abul Abbas Ahmad b. Muhammad b. Saeed al-Hamdani, popularly known as Ibn Uqdah, who reported from Yahya b. Zakariyya b. Shayban, who reported from Muhammad b. Marwan al-Dhuhali, from Amru b. Saif al-Azdi who said:

Abu Abdillah Ja'far b. Muhammad (peace be upon him) told me: "Do not abandon seeking your subsistence from its legitimate sources, for that helps you remain on your faith. And fasten your camel (first), and then entrust (it to) Allah."

2. When prayers are not blessed

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abul Abbas Ahmad b. Muhammad, who reported from Muhammad b. Abdillah b. Ghalib, who reported from al-Husain b. Ali b. Rabah, from Saif b. Umairah, who reported from Muhammad b. Marwan, who reported from Abdullah b. Abi Ya'foor that:

Abu Abdillah Ja'far b. Muhammad, peace be upon him, said: "Allah does not bless the prayers with acceptance from three persons: From a slave who has escaped from his masters, till he returns and places his hand in their hands; from an Imam who leads people (in prayers) while they hate him; from a wife who passes a night while her husband is displeased with her."

3. Ali in the night of Prophet's Me'raj

He said: Abul Hasan Ahmad b. Muhammad b.al-Hasan b. al-Walid reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa, from Bakr b.

Swaleh, from al-Hasan b. Ali, from Abdullah b. Ibrahim, who reported from al-Husain b. Zaid, from Ja'far b. Muhammad, reporting from his father and his grandfather, peace be upon them, that:

The Prophet, peace be upon him and his progeny, said: The night I was taken to the heavens, I ended up at *Sidratul Muntaha*, I heard: "O Muhammad, counsel (your people) good about Ali, for he is the master of the Muslims, Imam of the people of *Taqwa* (those who guard themselves from all sins), and leader of the hopping horses with white spots on their foreheads (leading to the Paradise), on the Day of Judgement."

4. Ten traits of Ali (AS)

He said: Abul Hasan Ali b. Muhammad al-Katib reported to me from al-Hasan b. Ali al-Za'farani, who reported from Ibrahim b. Muhammad al-Thaqafi, who reported from Uthman b. Abi Shaibah from Amru b. Maymoon, from Ja'far b. Muhammad from his father, from his grandfather, peace be upon them, that:

Amirul Mo'mineen Ali b. Abi Talib, peace be upon him, once said from the pulpit of Kufa: "O people, the messenger of Allah, peace be upon him and his progeny, has awarded me ten traits; and they are dearer to me than anything upon which the sun shines."

He said to me:

Ali, you are my brother in this world and in the next;

And on the Day of Judgement, when we stand before the Almighty, you will be nearest of all to me;

Your abode in Paradise will be facing mine, the way brothers in faith live, with their houses facing each other;

You are my heir;

You are my executor after me, to fulfil my promises and my affairs;

And in my absence, you are the guardian of my family, on my behalf;

You are the Imam of my Ummah;

You are the one to uphold justice among my subjects;

You are my beloved one; and Allah loves who I love;

Your foe is my foe and my foe is the foe of Allah.

5. Weeping for the sufferings of Ahlul Bait

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abul Abbas Ahmad b. Muhammad b. Saeed al-Hamdani, who reported from Ahmad b. Abdul Hamid b. Khalid, who reported from Muhammad b. Amru b. Utbah, from al-Husain al-Ashqar, from Muhammad b. Abi Amarah al-Kufi who said:

I heard Ja'far b. Muhammad, peace be upon him, say: "Whoever sheds a tear over our spilled blood, or over our usurped rights, or over the dishonour we have suffered, or any of our followers has suffered, such a person shall be blessed by Allah, Most High, in paradise for a long period of time."

6. ALI (AS) refuses to grant undue preference

He said: Abul Hasan Ali b. Bilal al-Mahlabi reported to me from Ali b. Abdillah b. Asad al-Isfehani, who reported from Ibrahim b. Muhammad al-Thaqafi, who reported from Muhammad b. Abdillah b. Uthman, who reported form Ali b. Abi Saif, from Abu Habab, from Rabee'ah, from Amarah and others who said:

When people deserted Ali b. Abi Talib, peace be upon him, and fled to Mo'awiyah seeking worldly gains from him, a group from the companions of Amirul Mo'mineen, peace be upon him, called upon him and told him: "O Amirul Mo'mineen, spend the wealth and give preference to the noble clans of Arabs and Quraish over the client tribes and the non-Arabs; and appease those who you fear may turn against you or run away to Mo'awiyah."

Amirul Mo'mineen, peace be upon him, told them: "Do you counsel me to enlist help by unfairness? No, by Allah, I shall never do it, for as long as the sun shines and the stars in the sky twinkle! By Allah, if their wealth had belonged to me, I would have distributed equally to them, so how can I discriminate when the wealth belongs to all of them?"

He said: Then Amirul Mo'mineen, peace be upon him, remained silent for some time and then said: "Whoever has wealth, he should be wary of being spoiled. Surely, when wealth is given to an undeserving person, then it is a squander and extravagance. And though it makes the giver popular in this world, it is wasted in the eyes of Allah. And a person who squanders his wealth wastefully giving to those who

do not deserve, Allah deprives him from their gratitude and causes them to have affinity towards others! And if at all there are some who are inclined and grateful to him, it is nothing but flattery and sham. They wish to ingratiate themselves to him so that they may continue to receive what they have been receiving before. And if that rich man is hit by adversity, needing their help or support, you will find them the worst, taunting friends.

And whoever wishes to do good with what Allah has given to him, he should use it to mend with his blood relatives; be a generous host, release the oppressed prisoners, help those who are in debt, and the wayfarers, the poor and those who fight in the way of Allah. And he should be patient against adversities and misfortunes. With such accomplishment, he will attain the high honour in this world and the virtues in the next."

7. Never humiliate . . .

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abul Abbas Ahmad b. Muhammad b. Saeed, who reported from Ali b. al-Hasan, who reported from al-Abbas b. Amir, from Ahmed b. Rizq, from Ishaq b. Ammar, who said:

Abu Abdillah, peace be upon him, asked me: "O Ishaq, how do you dispose of the *zakat* or your wealth, when ready?" I said: "People come to my house and I give them." He said: "I find that you are humiliating the believers. Be cautious! For Allah says: Whoever humiliates my righteous servants, he has indeed prepared himself to confront me."

8. Al-Sadiq (AS) explains momin's experience after death

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawayh - may Allah bless him with mercy, who reported from his father, from Sa'd b. Abdillah, from Ahmed b. Muhammad b. Isa, from al-Hasan b. Mehboob, from Hannan b. Sudair, from his father, who said:

I was with Abu Abdillah, peace be upon him, when discussion about a Mo'min and his rights took place. Abu Abdillah, peace be upon him, turned to me and said: "O Abu al-Fadhl, may I not tell you about the status of a Mo'min in the estimation of Allah?" I said: "Yes, do enlighten me, may I be your ransom!"

He said: "When a Mo'min dies, his soul is taken up to the heaven by its angels, who say: O Sustainer, here is Your servant and what a good servant!" Allah Almighty says: "Descend to the earth near his grave and continue to laud and magnify My name, confirming My Oneness and My Greatness and write the reward for My servant till I resurrect him from his grave."

Then he said: "May I tell you more?" I said: "Yes." He said: "When Allah will resurrect a believer from his grave, together with him will be an image who will lead him. Whenever the believer will see anything frightful from the frightful aspects of the Day of Judgement, the image will solace him by saying: 'Do not be anxious, nor distressed. Have good tidings and honour from Allah, Most High.' And it continues to give tidings of delight and honour, till he stands before Allah to account for his deeds; and he shall have a lenient reckoning. Then He orders him to enter the Paradise, with the image in front of him. Then the believer shall say to the image: 'May Allah bless you with mercy, you have been a good company emanating from my grave, giving me good tidings of delight and honour from Allah, Most High; till it transpired to be that way. So, who are you?' The image will say: 'I am the delight and joy, which you caused to your believing brother on earth. Allah has created me thus from that gesture, so that I may give you good tidings.'"

9. Prayers to soothe pains

Abul Qasim Ja'far b. Muhammad, may Allah bless him with mercy, reported to me from his father, from Sa'd b. Abdillah, from Ahmed b. Muhammad b. Isa, from al-Husain b. Saeed, from Muhammad b. Abi Umayr, from Muhammad al-Ja'fi, from his father who said:

I always complained about my eyes. Once I complained about it to Abu Abdillah, peace be upon him, he said: "May I teach you a prayer, beneficial for your life here and hereafter? And which will also treat the pain in your eye?" I said: "Yes."

He said: Say after morning and maghrib prayers: "O Allah, I beseech You in the name of Muhammad and his progeny, to bless Muhammad and his progeny, and to bestow light upon my eyes and insight upon my faith, certitude upon my heart, sincerity upon my acts, security upon my self, abundance upon my subsistence; and grant me to be ever thankful to You as long as You keep me."

And may Allah bless our master Muhammad and his progeny.

Twenty Third Assembly

The grand Sheikh al-Mufid Abu Abdillah Muhammad b. Muhammad al-No'man al-Harithy - may Allah continue to guard him, narrated:

1. Abu Dharr's words of wisdom

He said: Ahmad b. Muhammad reported to me from his father Muhammad b. al-Hasan b. al-Walid al-Qummi, from Muhammad b. al-Hasan al-Saffar, from al-Abbas b. Ma'roof, from Ali b. Mahzyar from al-Husain b. Saeed al-Ahwazi, from al-Nadhr b. Suwaid and Ibn Abi Najran together, from Asim from Abu Baseer from Abu Ja'far Muhammad b. Ali al-Baqir, may Allah bless them both, that Abu Dharr, may Allah bless him with mercy, used to say:

"O Seeker of knowledge! Nothing in this world is worthy of mention except an act which, if good, benefits others, and if bad, harms others, except those who Allah saves with mercy.

'O Seeker of knowledge! Do not allow family and possessions to occupy you against yourself. For one day, you will depart from them, like a guest who stayed with them overnight and left during the day for others. And this world and the next are like a station where you alight, and then move towards the next. The time span between death and resurrection is like a brief sleep, from which you will wake up.

'O Seeker of knowledge! Send beforehand to establish a status in the eyes of Allah, for you are indeed mortgaged against your deeds. What you sow, so shall you reap.

'O Seeker of knowledge! Say your daily prayers, before such days and nights arrive when you are unable to pray! The example of the daily prayers is that of a person who calls upon a benign monarch, who patiently listens to his needs till he has finished. So is a Muslim in his prayers that Allah grants His attention to him till he finishes his prayers.

'O Seeker of knowledge! Give in charity before you arrive at a situation where you can neither give nor prevent. The example of one who gives charity and alms is like a person wanted for having killed and then he implores: 'Do not kill me, and grant me a prescribed time during which I may toil to please you.' So is for a Muslim, with the permission of Allah! Every time he gives in charity, a knot around his neck is undone; thus, Allah saves people, having been pleased with them. And when Allah is pleased

with someone, He frees him from hellfire.

'O Seeker of knowledge! A heart which has no Truth in it, is like a ruined house which has no restorer. 'O Seeker of knowledge! This tongue is indeed a key of good and a key of evil. So set a seal on your mouth, the way you set a seal on your gold and on your papers.

'O Seeker of knowledge! These are the examples Allah has set forth for people and none can understand them but the learned ones."

2. The best virtues

He said: And with the preceding chains of narration, from Ali b. Mahzyar, from Ibn Abi Umayr, from al-Nadhr b. Suwaid, from Ibn Sinan, from Abu Abdillah Ja'far b. Muhammad al-Sadiq, peace be upon them both, who said:

The Prophet, peace be upon him and his progeny, in his address to the people, said: "May I not inform you about the best virtues in this world and the next? (They are): to forgive one who wronged you, to make amends with the kins who severed relations with you, to oblige one who harmed you, to give to one who refused you. And (remember), hatred and mutual enmity is a remover, and I do not mean a remover (shaver) of hair; but a remover of faith."

3. Avoid being deluded

And with the preceding chains of narration, from Ali b. Mahzyar, from Fadhalah b. Ayub, from Abdullah b. Zaid, from Ibn Abi Ya'foor who said:

Abu Abdillah Ja'far b. Muhammad, peace be upon both, told me: "Let not people delude you against yourself, for that which is your fate shall reach you in spite of them! And let not the days prevent you from this and that, for surely, with you is the One Who protects you! And do not belittle your little good deeds, for you shall see them tomorrow in a form, which will please you. And do not underestimate your little evil deeds, for you shall see them tomorrow in a form, which will grieve you. Do good deeds, for I have seen nothing quicker in pursuit of an old sin, so as to blot it out, than the good deed. Surely, Allah says (in the Qur'an): *'Indeed, good deeds carry away the evil deeds; and that is a reminder for those who remember Allah.'*(Hud:114)"

4. Fulfil your duties

And with the preceding chains of narration from Ali b. Mahzyar, from Fadhalah b. Ayub from Ajlan Abu Swaleh, who said:

Abu Abdillah, Ja'far b. Muhammad, peace be upon both told me: "Be just with people in your personal matters and let them have a share in your wealth. Choose for them what you choose for yourself! And remember Allah constantly; never be lazy nor feel bored; surely, that is what my father taught me and that is what his father counseled him. Similarly, if you feel lazy about the late night prayers, you will not be able to fulfil to Allah His right. And if you are bored and discontented, you will not be able to fulfil anyone's obligation. Always be truthful, guarding against sins and paying back that which you hold in trust. And do not fail to fulfil a promise when you make one."

5. Remain Truthful

And with the preceding chains of narration, from Ali b. Mahzyar, from Ali b. Hadeed, from Ali b. No'man, from Ishaq b. Ammar, from Abu al-No'man al-Ajali, who said:

Abu Ja'far Muhammad b. Ali, peace be upon them both, told me, "O Abu No'man, do not support the lies and allegation against us, for that will distract you from the Straight Path; and do not devour people's wealth by using our name, for that will earn you nothing but poverty. O Abu No'man, do not push yourself hard to be a head (i.e. leader), for you may end up being a tail (i.e. following the people rather then leading them). O Abu No'man, you will surely be stopped and asked, and there is no escape from that! If you remain truthful, we will confirm your truthfulness; and if you lie, we will confirm that you are a liar.

O Abu No'man, let not people delude you, for that which is your fate, shall reach you in spite of them! And do not let the days prevent you from this and that for with you there is One Who protects you. Do good deeds, for I have not seen any quicker expiation in pursuit of the old sin, than a good deed."

6. Value of Time

With the preceding chains of narration, from Ali b. Mahzyar, from Ali b. Hadeed from

Ali b. al-No'man, who has raised the report (without intervening chain) to Ali b. al-Husain, peace be upon him, who said:

"Woe to the one whose ONE triumphs over his TEN (meaning the verse 160, Surah al-Ana'am: 'Whoever brings one good deed shall have ten fold the like of it and whoever brings one evil deed shall be recompensed only the like of it...')"

And Abu Abdillah, peace be upon him used to say: "A defrauded person is one whose life is wasted hour by hour."

And Ali b. al-Husain, peace be upon him, said: "Expect nothing from the others and that is true self-sufficiency, and minimize your needs from them, for being needful is instant poverty. And be cautious of doing things for which you may have to offer an excuse; and when you stand for daily prayers, do so as if you were offering the last and farewell prayers; and if you can manage to be better today than yesterday, or tomorrow better than today, then do so."

7. Enjoin good and forbid evil

And wilt the preceding chains of narration from Ali b. Mahzyar, from Ali b. Hadeed, from Ali b. al-No'man, from Ibn Maskan, from Dawood b. Farqad, from Abu Saeed al-Zohari, from one the two (Imams), peace be upon them, who said:

"Woe to the people who do not make it their habit to enjoin good and forbid evil." And then he said: "Whoever professes 'there is no God but Allah, his utterance does not enter the kingdom of Heaven, till it is supplemented by one good deed. And he who seeks to be godly while lending strength to the untruth, such a man has no religion. Similarly, he who is subservient to a tyrant, has no religion." Then he said: "Every community has been distracted by rivalry for worldly gain and abundance, till they visited the graves."

8. Beware of Allah's dominance

And with the preceding chains of narration from Ali b. Mahzyar, from al-Nadhr, from Ibrahim b. Abdul Hamid, from Zaid b. al-Shahham who said:

I heard Abu Abdillah Ja'far b. Muhammad, peace be upon him, say: "Beware of the dominant power of Allah, during the night and during the day." I asked: "What is that dominant power?" He said: "When He seizes you for the sins."

9. The most worshipful servant

And with the preceding chains of narration, from Ali b. Mahzyar, from al-Hasan b. Mahboob, from Abu Hamza who said:

I heard Ali b. al-Husain, peace be upon him, say: "He who obediently acts according to what Allah has commanded him to do, he is the best of men on earth! And he who obediently refrains from that which Allah has forbidden him, he is the most worshipping servant, the most pious. And whoever is content with what Allah has apportioned to him, is the richest of all men."

10. Living with the believers and non-believers

And with the preceding chains of narration from Ali b. Mahzyar, from al-Hasan b. Mahboob, from Muhammad b. Sinan, from al-Husain b. Mas'ab, from Sa'd b. Turaif, from:

Abu Ja'far Muhammad b. Ali, peace be upon both, who said: "(Even) if you meet a hypocrite, talk to him agreeably, and if you meet a believer, then your love for him should be sincere. And (even) if a Jew sits next to you, treat him well."

11. Be kind to people

And with the preceding chains of narration from Ali b. Mahzyar, from Fadhalah, from Abaan, from Abdul Rahman b. Sayabah, from al-No'man, from:

Abu Ja'far, peace be upon him, who said: "He who inquires after the well being and whereabouts of the others, people inquire after him when they miss him! And he who does not prepare himself to face the worldly afflictions with patience, ends up helpless.

And if you have a habit of passing abrasive comments against other people, then be ready for their remarks. And even if you left them, they would not leave you!" He said: "Then what shall I do?" He (i.e. Imam) said: "Keep them away from your honour, and leave it for your Day of Hunger and Want (i.e. leave it for the Day of judgement)."

12. People are for people!

And with the preceding chains of narration from Ali b. Mahzyar, from Ali b. Hadeed, from Marazim, who reported that:

Abu Abdillah Ja'far b. Muhammad, peace be upon both, said: "Always pray in the mosques and be good neighbours to the people. And always uphold your trust and

covenants and attend the funerals. For surely, you cannot do without the people! No man's life can go on without needing the people!

As for us, we attend their funerals, and it is for you to do the way your leaders do! People have no alternative but to remain dependent upon each other till death does them apart; then every community will retire to join those they love."

Then he said: "Always offer your prayers properly and work for your next world and make the best choice for yourselves. Indeed, a man may be sagacious in his worldly affairs, till it is said: 'How wise is so and so!' But surely, the sagacious is one who is wise about the hereafter."

13. Convey the knowledge of fiqh

And with the preceding chains of narration, from Ali b. Mahzyar, from Muhammad b. Ismail, from Mansur b. Yunus, from Abu Khalid al-Qammat, from Abu Abdillah Ja'far b. Muhammad, peace be upon both, that:

The Prophet, peace be upon him and his progeny, addressed the people at Mina, saying: "May Allah bless the servant who heard my utterances and heeded them; and conveyed to those who had not heard them. How often a person carries knowledge without he himself being learned about it, and how often does a man carry knowledge to the one who knows better than him!

There are three things over which a Mo'min's heart will never commit a breach of the trust: Purifying the deeds solely for the sake of Allah; following the Imams of the Muslims faithfully and remaining steadfast in their groups. Their call itself protects them from all sides. The believers are brothers to each other, defending their blood; and they act as one, single hand against the enemies. And even the smallest of them tries best to fulfil his responsibility."

14. The best guidance is that of Muhammad (SAW)

With the preceding chains of narration, from Ali b. Mahzyar from Muhammad b. Ismail, from Mansur b. Abu Yahya, who said:

I heard Abu Abdillah, peace be upon him, say: Once the Prophet, peace be upon him and his progeny, climbed on the pulpit, and the colour of his cheek changed; then he approached the people saying: "O Muslims, I have been sent to you with the Day of Judgement as close in time, as these two"; then he put together two index fingers. Then he said: "O Muslim, the best guidance is that of Muhammad and the best narration is the Book of Allah. And innovations (in religion) are the worst things.

Be it known to you that every innovation leads astray, and that finally leads to hellfire. 'O People! Whoever leaves behind wealth, he leaves it for the family and his heirs; and whoever leaves behind weaklings and poor dependents, they are for me and they are my responsibility."

15. Four admonitions

And with the preceding chains of narration, from Ali b. Mahzyar, from Rafaa'h who reported that:

Abu Abdillah Ja'far b. Muhammad, peace be upon them both, said: "The Torah has four admonitions coupled with the other four. They are: He who rises in the morning sorrowful about his worldly affairs, he indeed rises displeased with his Lord! And he who rises in the morning complaining about the misfortune he has suffered, he is complaining against Allah! He who calls upon a rich man, humbling himself so as to gain a share from his wealth, loses two-third of his faith; And if ever a reciter of the Qur'an in this Ummah enters hellfire, then he must be among those who take divine signs for a mockery and play.

And the other four are: Absolute power leads to appropriation; and he who consults, never repents; and you shall reap what you sow, and poverty is the greater death."

16. Prayers are the pillars of faith

And with the preceding chains of narration, from Ali b. Mahzyar, from Ismail b. Abbad, from al-Hasan b. Muhammad, from Sulayman b. Sabiq, from Ahmad b. Muhammad, from Abdullah b. Luhaya'h, from Abu al-Zubair, from Jabir b. Abdillah al-Ansari, who said:

The Prophet, peace be upon him and his progeny, once addressed us, praising and thanking Allah and then said: "O people (after completing his speech), I recommend to you the daily prayers, I recommend to you the daily prayers! For it is the pillar of your faith. And make special efforts for the prayers during the nights and remember him often, that He may expiate your sins.

Surely, the example of these five daily prayers is that of a flowing brook near your door; in which you are washed five times a day. So just as frequent baths clean your body of the dirt, the same way, sins are washed off by constant prayers, leaving no sin behind.

O men, there is no one of the servants of Allah who is not hit by a knotty situation. Then when the two-third of a night is over and a third is left, an angel comes to him,

and says: 'Rise and remember Allah, for the morning is near!' He said: If the servant rises to remember Allah at that time, his knots would be undone. And if he stood to do the wudhoo and started the prayers, all his knots would be undone; and he would enter the dawn with joy in his eyes."

17. Imam al-Sadiq (AS) explains Abu Dharr's admonition

And with the preceding chains of narration, from Ali b. Mahzyar, from al-Hasan b. Ali from Yunus b. Ya'qoob, from Shoayb al-Aqrqoofi, who said:

I related to Abu Abdillah Ja'far b. Muhammad, peace be upon them both, that I heard someone report from Abu Dharr who used to say: "People hate three things, while I love them. I love death, and I love poverty and I love ordeals."

He, peace upon him, said: "That is not what he meant. When he said he preferred death, he meant to say that death in the way of Allah was more likeable to him then life in sin; and ordeal in the way of Allah was more agreeable to him then health in sin; and poverty in the way of Allah was more loveable to him than plenty in sin."

18. Cover your utensils. . .

And with the preceding chain of narration from Ali b. Mahzyar, from Ibn Faddhal, from Yunus b. Yaqub, from Abu Maryam, from Abu Abdillah or Abu Ja'far, peace be upon them both, from Jabir b. Abdillah that:

The Prophet, peace be upon him and his progeny, said to us: "Cover your utensils and put a lid over the vessels from which you drink, and shut your doors tight, and tie down your herds, and send your family members indoors, as the sun sets till when the darkness of Isha is dispelled. Surely, the devils do not open the covers, nor do they undo the lids. And the devils are sent off when the sun sets. And put off your lamps, for sometimes the rats kindle fire from it setting the whole house on fire, on its inmates."

19. The good and the bad traditions

And with the preceding chains of narration, Ali b. Mahzyar reported from Ahmad b.

Muhammad, from Hammad b. Uthman, who reported that Ismail al-Jo'fi said:

I heard Abu Ja'far Muhammad b. Ali, peace be upon them both say: "Whoever sets a balanced, just tradition, which is then followed by the people, he earns the reward of everyone who acts accordingly, without they losing anything from their rewards. And whoever sets an unjust tradition, which is then followed, he shall bear the burden of those who act accordingly, without any mitigation in the burdens of the followers."

20. Kindness to father

And with the preceding chains of narration, from Ali b. Mahzyar, from Bakr b. Swaleh who said:

My son-in-law wrote to Abu Ja'far the second Imam Muhammad Taqi (AS), peace be upon him, that: "My father is a *Nasibi* and has wretched views about Ahlul Bait. And I have experienced a lot of hardship and pressure from him. I write to request for special prayers for me, may I be your ransom, and to advise me what should be my line of action. Should I confront him or comply with his whims?"

He, peace be upon him, wrote back: "I have understood your letter and what you have mentioned about your father. God willing, I shall never forget you in my prayers. And it is better to be compliant rather than resorting to open confrontation. For with every hardship, there is ease. Be patient, for the end result is always in favour of those who are mindful of duties towards Allah. May Allah keep you firm on the path of those who you have accepted as the authority. You and we are all entrusted in the care of Allah, and with Him, no trust is lost!"

Bakr said: Then Allah caused a change of heart in his father, so that he in turn became compliant to the son.

21. The descent of Jibraeel at unusual hour

And with the first chain of narration from Ali b. Mahzyar, from Ja'far b. Muhammad al-Hashami, from Abi Hafs al-Attar, who said, I heard Abu Abdillah Ja'far b. Muhammad al-Sadiq, peace be upon him, relating from his father, from his grandfather, who said:

The Prophet, peace be upon him and his progeny, said: Once Jibraeel came to me at an unusual hour and on an unusual day. So, I told him: "O Jibraeel, you have indeed come to me at an unusual hour and unusual day. You have struck me with awe!" He said: "O Muhammad, you have no cause of fear, for Allah has forgiven you your past and future lapse." I said: "Then what is the message (this time) from your Lord?" He said: "Your Lord forbids you to worship the idols and to drink any type of intoxicants

and to vilify the people. And there is one more (worth remembering) here and hereafter; your Lord says to you: O Muhammad, I have never felt indignation at any container as much as at a filled stomach."

22. Virtues of a Shiah

And with the first chain of narrations, from Ali b. Mahzyar from Ja'far b. Muhammad, from Ismail b. Abbad, from (Abdullah) b. Bikair, from:

Abu Abdillah Ja'far b. Muhammad, peace be upon both of them, who said: "Surely, we love from amongst our Shias, one who is wise, understanding, well-versed in religion, tolerant, obliging, patient, truthful and faithful." Then he said: "Surely, Allah has specially blessed His Prophets with the noble virtues of good behaviour. So, whoever has those qualities, should praise and thank Allah for it, and whoever does not have them, should earnestly entreat and seek from Allah."

He said: "I asked: May I be your ransom, what are the virtues?" He said: "Piety, contentment, patience, being grateful, tolerant, modesty, generosity, jealously, guarding ones honour, beneficence, truthful in speech and honesty about anything held on trust."

23. The meaning of remembering Allah

With the first chain of narration from Ali b. Mahzyar, (from al-Hasan b.Ali b. Faddhal), from Ali b. Uqba, from Jarood b. al-Mandhar, who said:

I heard Abu Abdillah Ja'far b. Muhammad, peace be upon him say: 'The most difficult performance are three: to maintain justice and equity between yourself and the people, so that you may not prefer for yourself anything from the people, till you have preferred the same for the people to have from you; to make your (needy) brother an equal partner in your wealth; and to remember Allah in all situations. And that is not just to say: 'Glory be to Allah,' 'Praise be to Allah,' 'there is no God but Allah,' or 'Allah is Great.' Rather, when anything comes your way, which Allah has forbidden, you refrain from it."

24. No act with taqwa is small

And with the first chain of narrations from Ali b. Mahzyar, from al-Hasan, from Muhammad b. Sinan, from al-Fudhail b. Uthman, from Abi Obaidah, from Abi Ja'far Muhammad b. Ali al-Baqir, peace be upon both, who said:

Amirul Mo'mineen (Ali) peace be upon him, used to say: "Any act performed with

taqwa is not little. How can that which is accepted (by Allah) be called little?"

25. Al-Sadiq (AS) exhorts Taqwa

And with the first chain of narration, from Ali b. Mahzyar, (from al-Hassan), from Ali b. Uqba, from Abi Kahmas, from Amru b. Saeed b. Hilal, who said:

I requested Abu Abdillah, peace be upon him: 'Guide me.' He said: 'My admonition to you is to be mindful of your duties to Allah (taqwa), to refrain from that which is forbidden and to make a strenuous effort (to win His Pleasure). And you should know that any effort, which is not coupled with abstaining from that, which is forbidden, has no benefit. And always look at those who are lower than you, and do not look at those who are above you. For how often has Allah, Most High, advised His messenger: *'So do not be deluded by their wealth and their children',* (al-Tawbah: v.55), and again He said: *'And do not even look at the wordly wealth. We have let some pairs of disbelievers to gain, it is only an allurement of the life of this world....'* (Taha:v.131)."

And if your passion (or desires) drive you towards any of those things, then you should be aware that the Prophet, peace be upon him, and his progeny, had barley for daily subsistence, dates for his sweet dish, when available, and the source of warmth (firewood, fuel) was from the branches of the palm tree. And when any calamity befalls you, then remember how you were tested by the passing away of the Prophet, peace be upon him; for the people will never face a similar tribulation ever again."

26. Good deeds prepare for the doers. . .

And with the first chain of narration, from Ali b. Mahzyar, from Ali b. al-No'man, from Dawood b. Farqad, who said:

I heard Abu Abdillah Ja'far b. Muhammad, peace be upon both of them, say: "Surely, the righteous deeds will go to the Paradise to prepare for theirs doers, the way a person sends his servant to furnish for him. Then he recited: *'And as for those who believe, and do righteous deeds, they prepare for their own souls'* (al-Rum:v.44)."

27. Between fear and hope

And with the first chain of narration from Ali b. Mahzyar, from Muhammad b. Sinan, from al-Husain b. Abi Sarah, who said:

I heard Abu Abdillah Ja'far b. Muhammad, peace be upon them both, say: "A believer does not become a (true and steadfast) Mo'min, till he comes to a situation of being both, fearful as well as hopeful. And that does not occur till he starts performing deeds as one who fears and (also) hopes."

28. The verse of Qur'an interpreted

And with the first chain of narration, from Ali b. Mahzyar, from al-Qasim b. Muhammad, from Ali who said:

I asked Abu Abdillah Ja'far b. Muhammad, peace be upon him about the verse from the Qur'an: '*And those who strive with righteous deeds to the greatest extent and their hearts are filled with fear....'* (al-Mu'minoon:v.60). He said: "That is their fear and hope. They fear that their acts may be rejected because of their sins, and at the same time, hope that they might be accepted from them."

29. The Prophet (SAW) inspects our deeds

And with the first chain of narration from Ali b. Mahzyar, from al-Hasan, from Uthman b. Isa, from Sama'ah, who said:

I heard him say (i.e. Abu Abdillah, peace be upon him): "Why do you cause grief to the Prophet of Allah?" Someone asked: "May I be your ransom, how do we do that?" He said: "Do you not know that your deeds are persented before him; when he sees the sins committed, he is grieved. So do not cause him grief. Make him happy (with good deeds and obedience)."

30. Ali (AS) on the pious companions of the Prophet

And with the first chains of narration from Ali b. Mahzyar, from (Muhammad) b. Sinan, from Abu Muaz al-Suddiy, from Abi Arakah who said:

Once, I prayed behind Ali b. Abi Talib, peace be upon him, the morning prayers in this mosque of yours. Then (after the prayers), he turned to the right with evident gloom over his face. He stayed that way, till the sun rose over the lancer long wall of the mosque of yours, which was then not as high as it is now. Then turning to the people he said:

"By Allah, the companions of the Prophet, peace be upon him and his progeny, endured discomfort on such a night, passing it between prostration and standing for the prayers. As if they heard the roar of hellfire in their ears'. And in the morning, they rose covered with dust and pale, with callous skin, resembling the knees of the goat between their eyes. When Allah was remembered in their presence, they quivered the way a tree shakes on a windy day, and tears rolled from their eyes till their clothes were wet."

He said: Then he (i.e. Ali) rose, saying: "By Allah, it seems that people have now become heedless."

Thereafter, he (i.e. Ali) was not seen in a cheerful temperament, till the event at the hands of Ibn Muljam took place - may Allah curse him (i.e. Ibn Muljam).

31. Ali (AS) and the traders of Kufa

With the first chain of narration from Ali b. Mahzyar, from al-Hasan b. Mahboob, from Amru b. Abi al-Miqdam (from Jabir), from:

Abu Ja'far, Muhammad b. Ali al-Baqir, peace be upon them both, who said: Ali b. Abi Talib, peace be upon him, was among you in Kufa and he used to come out early in the morning from his residence, visiting each market of Kufa, one after another, with a whip on his shoulder. It had two sharp ends and was thus called *al-Sabibah.*

He said: He (i.e. Ali) would stand in every market and say: "O business people! Seek providence of Allah and earn His bounty by easy trade! Endear yourselves to the buyers and adorn yourselves with patience. And do not swear or take oath; refrain from lies and do not associate with inequity. Come to the rescue of the wronged ones by obtaining justice for them, and do not deal in usury. Give full measure and weight and do not diminish for people their things, and do not work corruption on the earth."

He said: Thus he (i.e. Ali) toured all the markets of Kufa and then returned to his place for listening to the common people. He said: When the market people saw him approaching them, exclaiming: "O People!, they would stop their dealings, listen to him carefully and regard him respectfully till he finished." Then they would respond: "With all readiness, we obey you O, Amirul Mo'mineen."

32. Ali (AS)'s admonition after Isha

And with the first claim of narration from Ali b. Mahzyar, from al-Hasan b. Mahboob, from Amru b. Abi al-Maqdam, from Jabir, from:

Abu Ja'far, peace be upon him, who said: When Amirul Mo'mineen, peace be upon him, was at Kufa, he would announce three times after people had prayed their last evening prayers, so that all in the mosque would hear it: "O people! Be prepared, may Allah bless you with mercy, for the call for departure has been made. So what is the meaning of clinging to the world, after the departing call? Be prepared, may Allah have mercy upon you, and move onwards with the best of supplies you have with you and that is *Taqwa*. And be it known to you that your path is the place of Resurrection, passing over the *al-Siraat*; and the great shock is confronting you. And in your path, there are mountains difficult to climb and stations through which you have to pass and also halt, despite its fright and terror. It will be His Mercy, which will redeem from its fright and save from its great danger, horrid scenes and from its severe test. And if it is perdition, then there is no solace after it."

33. Imam Sajjad's book on asceticism

And with the first chain of narration from Ali b. Mahzyar, from al-Hasan b. Mahboob, from Malik b.Atiyya, from Abu Hamza al-Thumali, who said:

"I had not heard of anyone more pious and ascetic than Ali b. al-Husain, peace be upon him, till I learnt about Ali b. Abi Talib, peace be upon him."

Then Abu Hamza said: "Whenever Ali b. al-Husain, peace be upon him, spoke about piety and asceticism and admonished people, he made all those present weep."

Abu Hamza said: "I read a page which contained Ali b. al-Husain's admonition on piety and asceticism, so I copied from it and brought it before him. He recognized it and confirmed its content. It said:

In the name of Allah, Most Merciful.

"May Allah be sufficient for us and you to thwart the evil planning of the oppressors, the rancour of the jealous and the power of the tyrants. O believers, your main affliction is from the insolents who love this world, are grossly inclined towards it and are tempted by it. They fall for it and for that which will soon become lifeless chaff and dead straw tomorrow. So be aware of what Allah has cautioned you from, and detach yourselves from things Allah has enjoined you to remain aloof; and do not incline to worldly things like the one who has taken it as permanent abode or native place.

And by Allah, the mundane has enough warning pointers for you, to its (wilting) flourish, to its changing times, to its revolutionary changes and to its exemplary punishments; and to the way it plays with its people. Surely, it raises the lowly and

cuts down the noble ones, and it will despatch to hellfire many nations tomorrow. In this, indeed, is a lesson to draw and a test and a deterrent for the one who is cautious.

Surely, the hearts (and minds) are prevented from awakening (to the truth) by the events which occur to you every day and night, like the misleading trials, the unprecedented events, the rampant inequities, the disasters wrought in every age and era; the fear of the ruling powers and the whispers of the devils. They distract them from the existing (divine) guidance and the recognition of the Truth; except a few who Allah has saved.

And none can understand and appraise the influence of those days, its capriciousness and the harmful end of its temptation, except those who have been saved by Allah; those who have walked the path of right guidance, progressing on the way of temperance, seeking help from Him through abstinence and renunciation. Such a person persistently ponders, draws lessons from the happenings and is so deterred; remains unattended to the fleeting allurements of the world and its delectations. He is inclined towards the permanent bliss of the next abode (i.e. hereafter) and works hard for it. He is ever watchful about death and finds life in the company of the tyrants most loathsome.

And then he is able to see the world with the sharp, penetrating eyes, appraising and perceiving the trials and tribulations, the misleading new events, the darkness of the tyrannical powers. And by my soul, you have had enough experience from the dark tyrannical order of the bygone days to guide you to disassociating from the despots, from the partisans of innovations and torment and from those who unjustly spread corruption on the earth. So seek help form Allah; return to His obedience and to the obedience of those who deserve best to be followed and obeyed.

So, take your precautions before (the day of) remorse and distress dawns and before you are in presence of Allah, standing before Him! By Allah, whenever a nation proceeded from divine disobedience, it always ended up in His chastisement; and whenever a nation preferred this world over the hereafter, evil has been their road and evil has been their final abode!

And Knowledge about Allah and acting in obedience to Him are nothing but the intimate couple. So, whoever knows Allah, fears Him and that fear prompts him to act obediently. Surely, the people of (that) knowledge and their followers have recognized Him, acted for Him and have remained inclined towards Him; and thus, Allah says (in the Qur'an): *'Surely, those of His servants who have knowledge fear Allah alone.'* (Ch.35: V.28) Do not solicit anything of this world in a sinful manner (or by transgressing the law of Allah) and engage yourselves in the world His way. So,

take the advantage of its days and work hard in it to gain salvation tomorrow. Indeed, that is the least which is required of a true follower, nearest to the excuse (should he lapse) and most hopeful for salvation.

Therefore, in all your affairs, put forward the command of Allah, His obedience and of those whose obedience He has made obligatory. And do not put forward the affairs brought upon you by the despots in the form of the worldly temptation of this world, before the commands of Allah, His obedience and the obedience of those who have divine authority upon you.

Know you all that all of us are slaves of Allah; and He, the Master Judge, will judge us tomorrow. Before Him, you will be ranged and asked; so prepare for the answer before the halt, the interrogation and before presentation to the Lord of all the worlds. *'On that Day, no souls shall speak except by His leave.'* (Ch.11:V.105).

And know you that on that Day, Allah will not confirm the liars, nor will He belie the truthful. And He will not reject the justifiable excuse, not will He excuse the wilful sinner. Rather, He will have the conclusive authority over His creatures for having sent His messengers and their successors. So, O slaves of Allah, be mindful of your duties to Allah (and fear him); meet Him with your reformed selves, in obedience unto Him and unto those who He made you follow. Lest there be one who repents (on the day) for having neglected his duties to Allah, or having wasted the rights of Allah! So, seek forgiveness from Allah and return unto Him! Indeed, He accepts repentence and forgives the sins and knows all that you do.

Do not ever be in the company of the sinners, nor helpful to the oppressors, nor close to the transgressors. Be careful of their temptations and remain at a distance from their spheres.

And know you all that he who opposes the righteous slaves of Allah and adopts a way other than His religion, and doggedly follows his own whims in the face of the guidance given by the righteous slaves of Allah, such a man is (already) in the bursting flame of fire, which eats up the bodies which have lost their souls, overwhelmed by their adversities. They are dead, insensitive to the heat of fire! So, take warning those who have eyes to see! And praise Allah with gratitude for having guided you. And know that you cannot get out of domain of His power to any other! Allah shall soon see your deeds and then you will be gathered to Him. So, take the benefit of the admonition and adopt the ways of the virtuous."

34. Entrust your affairs to Allah

And with the former chain of narration from Ali b. Mahzyar, from al-Hasan, from Ali b.

al-Hakam, from Abu Hafs al-A'asha, from Muhammad b. Sinan, from a person from Banu Asad, from Abu Hamza al-Thumali, that:

Ali b. al-Husain, peace be upon him, said: Once, I came out till I reached this wall and stood leaning against it. There, I suddenly saw a man wearing two white apparels, looking at me. Then he said: "O Ali, son of al-Husain, how is that I see you gloomy and distressed? Is it for the worldly matter? The provision from Allah is readily available for both; the good and the evil!" I said: "No, I am not sad because of that, and the fact is as stated by you." He said: "Then is it because of the hereafter? Then that is a promise by the Truthful (Allah) and the Almighty will be the judge on that Day!" I said: "It is not because of that! Though the fact is as you stated." He said: "Then what greives you?" I said: "I am distressed by the mischief of Ibn Zubair." He laughed and then said: "O Ali b. al-Husain, did you see anyone who fears Allah, not delivered by Him?" I said: "No." He said: "O Ali b. al-Husain, did you see anyone who entrusted Him all his affairs and Allah failed to be sufficient for him?" I said: "No."

Then I looked and saw no one before me!

35. When the deeds become heartbreaking anguish

And with the former chains of narration from Ali b. Mahyzar, from al-Qasim b. Urwah, from a person, from either of them, peace be upon them, who explained the verse:

'Thus will Allah show them their deeds as heartbreaking anguish for them....' (Ch.2: V.167). He said: "It is parable of a man who amasses wealth but is averse to spending it in a charitable manner and then he dies, bequeathing it to the others. And the heirs spend the same wealth for good deeds; so the man who originally earned the wealth rises on the Day of Judgement to witness the reward of the good deeds going to someone else's credit."

36. Hasten to do good

And with the former chains of narration from Ali b. Mahyzar from Ibn Abi Umayr, from Hisham b. Salim, that:

Abu Abdillah, peace be upon him, said: "When you are determined to do something good, then do not delay doing it. For when Allah, Most Glorious, sees His slave intent upon performing an act according to one of His commands, He says: 'By My Might and Greatness, I shall never subject you to any chastisement.' And when you feel inclined to commit a sin, do not do it, for when Allah, Most Benevolent and High, finds a slave on the verge of committing a sin, He says: 'By My Might and Greatness, I will never forgive you.'"

37. Do not delay doing good

And with the foregoing chains of narration from Ali b. Mahzyar, from Ali b. Hadeed, from Ali b. al-No'man, from Hamzah b. Hamran who said:

I heard Abu Abdillah, peace be upon him, say: "Whenever anyone of you is determined to do good, then he should not delay doing it. For it might so be that a slave of Allah offered prayers or kept a day's fast and then he is told: Do whatever you desire after this, for I have forgiven you."

38. Ali (AS) guides to true reform of oneself

And with the former chains of narration from Ali b. Mahzyar (from Ali b. Hadeed), who reported from Abu Ishaq al-Khorasani, a friend of ours, that:

Amirul Mo'mineen, Ali b. Abi Talib, peace be upon him, used to say: "Do not be shaken in your faith, for that will make you a doubter; and do not be doubters, for that will lead to disbelief. And do not make yourself cheap falling victim to flattery and adulation; and do not be sycophant in matters of truth, for that will cause you a great loss. Firmness lies in becoming more learned in Religion and the sign of true religious learning is not to be conceited nor deceitful. The most honest and sincere to oneself among you is the one who is most obedient to his Sustainer; and the most deceitful to oneself among you is the one who is most insubordinate to his Sustainer. He who obeys Him, is secure and guided; and he who disobeys Him, is disappointed and remorseful. Seek certitude from Allah and set your hearts inclined to Him, when you are free from all harm; for the best experience of heart is that of certitude. O people! refrain from lying. And anyone who expects, proceeds to demand and anyone who fears, flees."

39. Allah's Will and His Power

And with the foregoing chain of narration from Ali b. Mahzyar, raising it up to Abu Abdillah, peace be upon him, who said:

Amirul Mo'mineen, Ali b. Abi Talib, peace be upon him, used to say: "Always consider that which is distant as quite near and that which is difficult as very easy. And, know that, even if a slave of Allah is weak in his strategy and having failing in his plans, it will not reduce anything from what Allah has destined for him. And if he is powerful in his strategy and forceful in his plan, it will not increase anything in what Allah has destined for him."

40. Ali (AS) refused to corrupt himself

And with the former chain of narration from Ali b. Mahzyar, from Ibn Abi Umayr, from Hisham, from Abu Abdillah, peace be upon him, who said:

Amirul Mo'mineen, Ali b. Abi Talib, peace be upon him, used to say to the people at Kufa: 'O people of Kufa, do you think I am not aware of what can mend your ways? But I hate to redress your situation by corrupting myself!"

41. Base desires and long hopes. . .

And with the foregoing chains of narration from Ali b. Mahzyar, from Asim, from Fudhail al-Rassan, from Yahya b. Aqeel, who reported that:

Ali, peace be upon him, said: "I fear for you two things: following the desire of soul and being deluded by long hope. As for following the base desire, it keeps you away from truth, and as for the long hope, it causes you to forget the hereafter. The next world moves to encounter you, while this world moves to turn its back! And each has its own children. So be the children of the next world and do not be among the children of this world. Today, there are deeds and no account, but tomorrow there will be account and no deeds."

42. Ali (AS)'s admonition

And with the former chain of narration from Ali b. Mahzyar, from Fadhalah, from Ismail from Abu Abdillah, peace be upon him, who said:

Amirul Mo'mineen (AS) used to say: "Awaken your heart by reflection and let your side forsake (long) sleep, and fear Allah, your Sustainer (by guarding against sins and evil)."

43. What Isa (AS) told his disciples

And with the former chains of narration from Ali b. Mahzyar, from Wasil b. Sulaiman, from Ibn Sinan, who said:

I heard Abu Abdillah, peace be upon him, say that Isa, peace be upon him, used to say to his disciples: "If you are my friends and my brothers, then prepare your minds to reconcile with all the hostility and hatred coming from people. If you are not so mentally prepared, then you are not my brothers. I teach you so that you may learn; and I do not teach you to please you. You will not attain your goal till you renounce your desires and by forbearance over that which you hate.

I warn you against the evil glance, for it sows the seeds of lust in the heart of the beholder; and that is enough to tempt him.

Blessed is he who beholds with his two eyes the tempting love of lust, but does not allow his heart to err. How far is that which one has missed; and how close is that which is to come!

Woe unto those beguiled by vanity, should that which they loathe come to them too soon, and that which they love dearly depart, and that of which they had been warned arrive! Indeed, in the creation of these nights and days, there is a lesson.

Woe unto him whose entire concern is about this world only, and whose deeds are all evil and sins. How will he stand exposed before his Sustainer tomorrow!

And do not talk much about things other than remembering Allah! Surely, those who talk much other than remembering Allah, have their hearts hardened, but they do not know. Do not engage yourselves in looking into other people's shortcomings and faults, as if you were their spies; instead, look into ways of freeing yourselves; for surely you are possessed slaves.

How often does water flow on the mountain, but it does not soften? For how long have you studied words of wisdom, but your hearts do not soften for them? Slaves of the evil people and not of the pious! Nor are you liberated men of honour! Your example is that of oleander whose flower pleases the beholder, but its taste kills - Peace be with you."

44. Avoid fame

And with the foregoing chains of narration from Ali b. Mahzyar, from Ibn Abi Najran, from al-Hasan b. Bahr, from Furat b. Ahnaf, from one of the companions of Amirul Mo'mineen, Ali b. Abi Talib, peace be upon him, who said:

"Be among the commoner, inconspicuous people and do not make yourself noticeable; conceal yourself so that you are neither mentioned nor known. Guard your secret, maintain silence and you will remain in peace." Then he pointed towards his chest and said: "Thus, you will please the virtuous and raise the anger of the impious."

45. Be ready to forgive

And with the first chain of narration from Ali b. Mahzyar, from al-Hasan b. Ali b. Faddhal, who said:

I heard Abul Hassan (i.e. Ali b. Musa al-Ridha) peace be upon him say:

"Never did the two warring factions meet to fight except that Allah helped the one which is more forgiving."

46. When Allah spoke to Musa (AS)

And with the former chains of narration from Ali b. Mahzyar, from al-Hasan b. Mahboob, from Hisham b. Salim, from Habib al-Sajistani, from:

Abu Ja'far Muhammad b. Ali al-Baqir, peace be upon him, who said: It is written in Torah that among the revelations from Allah, Most High, to Musa, peace be upon him, Allah spoke to him thus: "O Musa, be mindful of Me and fear Me in your private affairs; and I will guard your secrets; and remember My presence when you are alone, and when tempted to gratify your pleasures; and I will remember you during your lapses. And restrain your anger against those you rule and control, and I will withhold My displeasure against you; and conceal My well-kept secret in your inner self; and in the presence of My enemy and yours, who I have created, make a show of repulsion against Me. Do not invite derision and abuse from them by revealing My well-kept secret, else you will be a partner to them in the abuse levelled at Me."

47. The meaning of "Imma'ah. . ."

And with the foregoing chains of narration from Ali b. Mahzyar, from Ibn Mahboob, from al-Fadhl b. Yunus, from:

Abul Hasan, the first, peace be upon him said: "Convey that which is good, and speak that which is good and do not be *Imma'ah*! I said: "What is Imma'ah?" He said: "Do not have a habit of saying: I am from the people and I am just like any one of them. Surely, the messenger of Allah, peace be upon him and his progeny, said: O people, there are but two paths: path of good and path of evil. What is the matter with you that I find the path of evil is more loved by you than the path of good?"

Praise be to Allah, Lord of the worlds and may Allah bless our master, Muhammad and his pure progeny, and salutations upon them.

Twenty Fourth Assembly

Met on Wednesday, 22nd of the month of Ramadhan, in the year 408 Hijrah and it was the first assembly of this month in which he dictated. Narrated to us by al-Sheikh al-Mufid, Abu Abdillah, Muhammad b. Muhammad b. al-No'man - may Allah guard him, at the Mosque in the street of Riyah on the dated day.

1. The Prophet (SAW) reminds of the Day of Judgement

He said: Abu Ghalib Ahmad b. Muhammad al-Zurariy who reported from Muhammad b. al-Husain b. Abi al-Khattab, from Muhammad b. Yahya al-Khazzar, from Ghiyath b. Ibrahim, from Abu Abdillah al-Sadiq, Ja'far b. Muhammad, peace be upon both of them, from his father, from his grandfather, who said:

Whenever the Prophet, peace be upon him and his progeny stood to address, he would praise Allah and thank Him. Then he would say: "Know you all, that the most veracious and truthful statement is the Book of Allah (i.e. the Qu'ran) and the best guidance is that of Muhammad. The worst things are those which are invented concoctions, and every such innovation is misleading." Then he would raise his voice, with his cheeks gradually turning red and remind people of the Day of Reckoning and its dawn, in the manner one warns of an advancing army of the enemy. He would say: "It dawns with you every morning and is with you every evening!" Then he would say: "I have been sent to you with the Day of Reckoning like these two (then he would join his two forefingers). Whoever leaves behind him wealth, that will go to its heirs and whoever leaves behind a debt, it is my responsibility."

2. The Prophet (SAW) spoke to Ummul Fadhl

He said: Abu Nasr Muhammad b. al-Husain al-Muqri reported to me from Abdul Karim b. Muhammad al-Bijilli, who reported from Muhammad b. Ali, who reported from Zaid b. al-Muaddil, from Aban b. Uthman al-Ajlah, from Zaid b. Ali b. al-Husain, from his father, peace be upon him, who said:

In his illness, which ended up with his death, the Prophet, peace be upon him and his progeny, laid his head on the laps of Ummul Fadhl, and then he fainted. Tears from Ummul Fadhl's eyes fell on his cheeks, so he opened his eyes and said: "What is the matter with you, O Ummul Fadhl?" She said: "You have told us about your death, so if things are going to remain in our favour, give us good tidings. And if events will turn against us, then counsel us." He said, the Prophet, peace be upon him and his

progeny, told her: "You will all be subdued and weakened after I have gone."

3. Only one sect on the right path

He said: Abul Hasan Ali b. Khalid al-Maraghi reported to me from Abu Talib Muhammad b. Ahmad b. al-Bahlool, who reported from Abul Abbas Ahmed b. al-Hasan al-Dhareer, who reported from Ahmed b. Muhammad, who reported from Ahmed b. Yahya, who reported from Abu Harun al-Abdi, from Abi Aqeel, who said:

Once we were with Amirul Mo'mineen, Ali b. Abi Talib, peace be upon him, when he said: "This Ummah will definitely be thrown asunder into seventy-three factions. And by He who controls my Soul, all the factions will have gone astray, except the one which followed me and were among my Shias."

4. In praise of Ali (AS)

He said: Abu Ja'far Muhammad b. Ali b. al-Husain reported to me from his father, who reported from Muhammad b. Yahya al-Attar, who reported from Ahmad b. Muhammad b. Isa, from Ali b. Al-Hakam, from Hisham b. Salim, from Sulaiman b. Khalid, from Abu Abdillah Ja'far b. Muhammad al-Sadiq, peace be upon him, from his forefathers, peace be upon them, who said:

The Prophet, peace be upon him and his progeny, told Ali, peace be upon him: "O Ali, you are from me and I from you. Your friend is my friend and my friend is Allah's friend. And your enemy is my enemy and my enemy is the enemy of Allah.

O Ali, I am at war with the one who fights you and at peace with one who is at peace with you. O Ali, you have a treasure in the Heaven and you are the master of its both sides. O Ali, you are the divider of heaven and hell. None shall enter the heaven unless he has recognized you, and you have recognized him! And none shall enter hell unless he has rejected you and you have rejected him. O Ali, you and your descendants shall be on the heights (al-A'araaf) on the Day of Judgment, recognizing the sinners by their marks, and the believers by their signs. O Ali, the believers would not have been distinguished, after I have departed, if you were not there."

5. If Salman and Abu Dharr fully divulged the secret

He said: Abul Qasim, Ja'far b. Muhammad b. Qawlawayh - may Allah bless him with mercy, reported to me from his father, who reported from Muhammad b. Yahya and Ahmad b. Idrees together, from Ali b. Muhammad b. Ali b. Sa'd al-Ashariy, from al-Husain b. Nasr b. Muzahim al-Attar, from his father, from Amru b. Shimr, from Jabir b. Yazid al-Jo'afi, from Abu Ja'far al-Baqir, peace be upon him, who said:

I heard Jabir b. Abdillah b. Haraam al-Ansari say: 'If Salman and Abu Dharr, may Allah bless them with mercy, were to divulge (the excellence of Ahlul Bait) to these people who claim to be the partisans of Ahlul Bait, they would say: "These two are liars." And if these were to see them, they would say: "These are insane."

6. Man knows best of himself

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan reported to me from his father, from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from Yunus b. Abdul Rahman, from Muhammad b. Yaseen, who said:

I heard Abu Abdillah Ja'far b. Muhammad, peace be upon both, say: "No benefit is derived by a slave of Allah who makes a show of being good, while inwardly he is vicious and evil. Does his inner self not tell him that he is not what he pretends to be? And (also), Allah, Most High, says (in the Qu'ran): *'Rather, man has a keen insight of himself'* (Ch.75:V.14). Surely, when the inner self of a person is reformed, his external self gains strength."

May Allah bless our master Muhammad, the Prophet of Makkan origin and upon his pure progeny, and salutations.

Chapter 25
Twenty Fifth Assembly

Met on Monday, 27th of the month of Ramadhan in the year 408 Hijrah. The grand Sheikh al-Mufid, Abu Abdillah Muhammad b. Muhammad b. al-No'man - may Allah bless him with abilities, reported this.

1. Abu Dharr's admonition

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan b. al-Walid, may Allah bless him with mercy, reported to me from his father, who reported from Muhammad b. al-Hasan al-Saffar, who reported from Ahmad b. Muhammad b. Khalid, who reported from his father, who reported from Ahmad b. al-Nadhr al-Khazzaz, from Amru b. Shimr, from Jabir b. Yazid, that:

Abu Ja'far Muhammad b. Ali b. al-Husain, peace be upon him, said: Abu Dharr al-Ghifari stood near al-Kabah and announced: "I am Jundab b. al-Sakan," so people gathered around him. Then he said: "O people, if someone from you decides to travel, he will prepare to make it comfortable. Do you not intend to make your journey to the Day of Judgement comfortable for yourselves?"

One man stood up and said: "Counsel us further, may Allah bless you with mercy."

Abu Dharr said: "To fast on a day of fierce heat is beneficent on the day of Resurrection; to go on pilgrimage to the Sacred House helps resolve important matters in life and two Rakats of prayers in the darkness of the night averts the fright in the graves.

Let your speech be two versions: a good word which you must speak up, and a bad word you ought to spare. And be charitable to the poor; perhaps that should save you, O poor soul, on the Day of anguish.

And let your earnings from this world be two Dirhams: one to maintain your dependents and one to send forward for your next world. The third one is harmful and not beneficent, so do not covet it. And let your interest in this world be in two ways: one for earning that which is lawful and another for your hereafter. The third way is harmful and of no benefit, therefore do not seek it."

Then he said: "(How strange that) the worries of a day I have not (yet) seen (i.e. tomorrow) kills me!"

2. Muhammad (SAW) . . . the chosen one

He said: Abul Hasan Ali b. Khalid al-Maraghi reported to me from Abdul Karim b. Muhammad al-Bijili, who reported from Uthman b. Abi Shaybah, who reported from Muhammad b. Mas'ab al-Qurqusni, who reported from al-Awzai, who reported from Shaddad b. Abu Ammar, from Wathila b. al-Asqa, who said:

The Prophet, peace be upon him and his progeny, said: "Allah chose Ismail from the children of Ibrahim, and chose Kananah from the children of Ismail, and chose Quraish from the children of Kananah, and chose Banu Hashim from Quraish and then chose me from Banu Hashim."

3. Sanctity of a believing soul

He said: Abul Hasan Ali b. Khalid al-Maraghi reported to me from Ali b. Sulaiman, who reported from Muhammad b. al-Hasan al-Nahavandi, who reported from Abu al-Khazraj al-Asadi, who reported from Muhammad b. al-Fudhail, who reported from Aban b. Abu Ayyash, who reported from Ja'far b. Iyas, who reported from Abu Saeed al-Khudri who said:

Once a slain person was found during the days of the Prophet, peace be upon him and his progeny, so he climbed the mimber deeply enraged; and after praising Allah and thanking Him, he said: "How come a Muslim is killed and his killer in not known? By Him Who controls my soul, if all the people of the heavens and the earth were to join hands to kill a believer, or were pleased with it, Allah will send them to hell.

By Him in Whose hands is my breath, whoever flogs someone wrongfully and unjustly, he will be flogged the same way tomorrow in hellfire. By Him in Whose hands is my soul: No one takes us, Ahlul Bait, as his enemy, except that Allah will throw him on his face into hellfire."

4. The pillars of faith

He said: Abu Ja'far Muhammad b. Ali b. al-Husain reported to me from his father, who reported from Sa'd b. Abdillah, from Muhammad b. al-Husain b. Abu al-Khattab, from Muhammad b. Sinan, from al-Mufaddhal b. Umar al-Jo'fi, from Jabir b. Yazid, from Abu Ja'far, Muhammad b. Ali al-Husain, from his father, from his forefather, peace be upon them all, who said:

The Prophet, peace be upon him and his progeny, told Ali b. Abi Talib, peace be upon him: "O Ali, I and you, and your two sons Hasan and Husain and nine descendants of Husain are the pillars of faith and buttress of Islam. Those who will

follow us will be saved and those who turn away from us, their way is to hellfire."

5. Mughairah and Ammar

He said: Abu Abdillah Muhammad b. Dawood al-Hatmi reported to me by way of authorization (to report from him) from Abu Bakr Abdullah b. Sulaiman b. al-Asha'th, who reported from Ahmad b. Muhammad Abdan, who reported from Ibrahim al-Harbi, who reported from Saeed b. Dawood b. (Abu) Zanbar who said:

Malik b. Anas reported to me from his uncle Abu Suhail b. Malik, from his father who said: When Ali b. Abi Talib, peace be upon him, rose to leave Madinah for Basrah, I was standing with al-Mughairah b. Sha'bah, when Ammar b. Yasir, may Allah be pleased with him, approached him and said: "O Mughaira, do you have an intention to do something for Allah, Most High?" He said: "And where is that for me, O Ammar?"

He (i.e. Ammar) said: "Join this call (to the war) so that you may be with those who have gone before you, and lead those who are behind you."

Al-Mughaira said: "O Abu Yaqdhan (i.e. Ammar), how about something better than that?" Ammar replied: "And what is that?"

He (i.e. Mughaira) said: "We enter the (privacy of) our homes and shut our doors, till the dust settles and the situation is clear. Then we come out and see. Let us not be like the one who broke the chain so that he may laugh (happily) and instead, he fell into anguish."

Ammar said: "Far from what you expect! Do you want to act ignorant after knowing the truth, and resort to blindness in spite of having discerned? But listen! by Allah, you will not see me, but at the forefront."

He said: Then Amirul Mo'mineen, peace be upon him, appeared and he asked: "O Abu Yaqdhan! What does this one-eyed man tell you? Surely, he is always busily engaged in mixing the truth with untruth and misinforms. He has no relation with the religion except in matters, which conform with the worldly gians. Woe unto you, O Mughairah, this calls leads everyone who joins to Paradise."

Al-Mughairah said: "You are right, O Amirul Mo'mineen. But if I do not join you, I will never be against you."

6. Intercession by Muhammad (SAW) and his progeny

He said: Abu Ja'far Muhammad b. Ali b. al-Husain reported from his father, who reported from Muhammad b. Yahya al-Attar, who reported from Muhammad b. Ahmad b. Yahya, from al-Hasan b. Ali al-Kufi, from al-Abbas b. Amir al-Qasbani, from Ahmad b. Rizq al-Ghamshani, from Yahya b. Abul Ala', from Jabir, from Abu Ja'far Muhammad b. Ali b. al-Husain, from his father, from his grandfather, peace be upon them all, who said:

The Prophet, peace be upon him and his progeny, said: "On the Day of Judgement, when the People of Paradise will have settled in their blissful gardens and the people of hell will be in the fire, there will be one who spent seventy autumns in the fire, each autumn is equal to seventy years; then he will beseech Allah, Most High, imploring: "O my Sustainer, I ask you in the name of Muhammad and the inmates of his house to have mercy on me."

Then Allah, Most Mighty, will command Jibraeel, peace be upon him: "Descend to my servant and release him." Jibraeel would say: "How can I descend into hellfire?" Allah, Most Benevolent, would say: "We have commanded the fire to be cold and safe for you."

He (Jibraeel) would say: "O my Sustainer! How do I know where he is located?" Allah would say: "He is in the pit of *Sijjin*." Then Jibraeel would descend into the fire, find him shackled onto his face, so he will get him out.

There he (the servant) stands in the presence of Allah, Most High; then Allah addresses him: "O My servant, for how long have you been in fire, entreating Me thus?" He would say: "I have no count." Allah, Most High, would say: "By My Honour, had you not beseeched in the name of those, who have a status in My estimation, you would have stayed there in a prolonged humiliation. But, I have ordained for Myself that no one asks me in the name of Muhammad and the inmates of his household, except that I forgive him all that is between Me and him. So, I have pardoned you today." Then Allah will command for him to be taken to the Paradise.

7. Do not waste your time idly

He said: Abu Ja'far Muhammad b. Ali b. al-Husain reported to me from Muhammad b. Ali Majeelawayah, who reported from Ali b. Ibrahim, from his father, from Muhammad b. Abu Umair, from Muawiyah b. Ammar, that:

Abu Abdillah, peace be upon him, said: There was an idle man in Madinah whose jokes caused laughter among the people. Once, pointing at Ali b. al-Husain, peace be upon him, he said: "This man has indeed fatigued me, for nothing from my talks makes him laugh. I must do some contrivance to make him laugh."

Then one day, as Ali b. al-Husain, peace be upon him, was passing by, accompanied by his two attendants, that jester came and pulled his (Ali b. al-Husain's) cloak from behind his back. The attendants followed and retrieved the cloak from him and laid it back on Ali b. al-Husain's shoulders, while he was quite composed, his glance cast on the ground.

Then he asked his attendants: "Who is he?" They said: "He is an idle jester, causes people of Madinah to laugh by his pranks and jokes, and thus earn his livelihood."

He said: "Tell him: 'Woe unto you! For Allah, there is a fixed Day on which the idle, vain doers will be in loss."

And may Allah bless our master Muhammad and his progeny, and send unto him salutations.

Twenty Sixth Assembly

Met on 22nd of the month of Ramadhan in the year 409 Hijrah. Narrations heard by Abul Fawaris alone. Our grand Sheikh al-Mufid, Abu Abdillah Muhammad b. Muhammad b. al-No'man - may Allah bless him, said:

1. Imam Ali (AS)'S testament

He said: Abu Hafs Umar b. Muhammad b. Ali al-Sayrafi, commonly known as Ibn al-Zayyat, reported to me from Abu Ali Muhammad b. Hammam al-Iskafi, who reported from Ja'far b. Muhammad b. Malik, who reported from Ahmad b. Salamah al-Ghanawi, who reported from Muhammad b. al-Husain al-Ameri, who reported from Abu Muammar, who reported from Abu Bakr b. Ayyash, from al-Fujay' al-Aqilee who said:

Al-Hasan b. Ali b. Abi Talib reported me that when my father was nearing his death, he began to enjoin, saying:

"This is testified by Ali b. Abi Talib, the brother of Muhammad, messenger of Allah, his cousin, his successor and his companion. My first testament is that, I bear witness that there is no god but Allah and that, Muhammad is His messenger and His chosen one. He chose him by His knowledge and by His selection. And that Allah will resurrect all those in the graves and take the account of their deeds from the people; and He knows what they conceal in the hearts.

Now, I enjoin upon you, O Hasan and you are a sufficient successor, all that the messenger of Allah, peace be upon him and his progeny, enjoined me to do.

When things are as they are, make it a habit to remain indoors and weep over your lapses. And do not let the worldly affairs become your main worry. And I enjoin upon you to perform daily prayers at their right time and to pay alms to the deserving people on the right occasion; and to remain silent when in doubt, and to maintain a balance in your acts, and to be just when pleased or angry, and to observe good neighbourliness and to be cordial to the guest, and kind to the one in difficulty and those in adversity, and to keep good relation with the kinsmen, and to love the poor and to give them company, and to remain humble, for that is the best form of worship, and to cut short your long deluding hopes and to remember death and to detach yourself from the worldly distraction, for indeed you are mortgaged to death, targeted by afflictions and illnesses.

And I enjoin upon you to be in fear of Allah in your private as well as public affairs; and forbid you to be impetuous in speech and act. And when any matter concerning the life hereafter springs up before you, initiate it; and when any matter related to this world comes up, be patient till you are rightly guided about it. And refrain from being at places where you can be accused (of evil), and avoid the company of those who are known for the vices. Surely, an evil companion influences a change over his associate. O my son, always work for Allah and restrain from obscenity; and enjoin good and forbid evil. Promote brotherhood among friends for the sake of Allah; and love a righteous man for his virtue. Divert the sinful from (tampering with) your faith, and abhor him with your heart and break away from him by your deeds, so that you do not become like him.

And avoid sitting in the streets and hold back from arguments and disputations with those who neither have wisdom nor knowledge. Be economic in your living and also maintain a balance in your acts of devotion and worship; adopting among them that which you can perform with regularity. Remain silent and you will be saved, and send forth in advance for yourself and you will benefit. Learn the ways of good and you will know, and always remember Allah. And be kind to the tender ones in your family and show reverence to the older ones. And do not eat any food till you have given away from it in charity before eating it.

And have a habit of fasting, for that is the purification of the body and a shield for its people. Fight your base desires, warn your friends, avoid your enemies and attend the gatherings where Allah is remembered. Be frequent in your supplications, for I am not going to be back for advising you - and this indeed is the parting between us.

And I enjoin upon you to be kind to Muhammad, who is your brother; the son of your father. And you know how much I love him.

And as for your brother al-Husain, he is your mother's son; and I do not wish to add anything to that. I leave you in the care of Allah and to Him I pray for your well being and beseech Him to save you from the rebellious despots. I enjoin upon you patience, patience, till Allah decrees His command and there is no might but by Allah, Most High, Most Powerful."

2. Abu Layla seeks clarification from Ali (AS)

He said: Abul Hasan Ali b. Muhammad al-Katib reported to me from al-Hasan b. Ali al-Za'farani, who reported from Abu Ishaq Ibrahim b. Muhammad al-Thaqafi, who reported from al-Mas'oodi, who reported from Muhammad b. Katheer, from Yahya b. Hammad al-Qattan, who reported from Abu Muhammad al-Hadhrami, from Abu Ali al-Hamdani, that once Abdul Rahman b. Abu Layla called upon Amirul Mo'mineen Ali b.

Abi Talib, peace be upon him and said:

"O Amirul Mo'mineen! I want to ask you so as to learn from you, (though) we have waited (for long) to hear you say something about your matter, but you never said anything. Would you not tell us whether it was a covenant from the Prophet, peace be upon him and his progeny, or was it something you had opined? We have had a lot of false sayings about you! However, we have found what we have to accept from you and what we have heard from your mouth is most reliable. Indeed, some of us say that if Caliphate were to return to you after the Prophet, peace be upon him and his progeny, no one would have disputed with you. By Allah, I do not know what to reply if asked. Should I consider that the people who took over were more worthy than you? And if I say so, then for what purpose did the Prophet, peace be upon him and his progeny, appoint you at the Farewell pilgrimage, when he said: 'O People, of whosoever I am the Master, Ali is also his Master.' So, if you were worthier for the authority than them, then on what score should we accept their authority?"

Amirul Mo'mineen, peace be upon him, said: "O Abdul Rahman, surely, when Allah, Most High, called back His Prophet, peace be upon him and his progeny, I was worthiest of all people for the authority. But I had a covenant with the Prophet, peace be upon him and his progeny, as a result of which I had to submit to the will of Allah even if they were to lead me by the nose. Surely, the first loss that was sustained was the invalidating of our right in Khums; and when our position was weakened, then the herdsmen of Quraish pounced upon us with greed. Thus, the people were indebted to us, and if they had voluntarily returned to me my rights, I would have accepted and managed it, even for a stipulated time.

So I lived among them as a creditor, for a stipulated time. If they paid back earlier, the creditor would repossess his goods and thank them; and if they delayed it, he would take it without considering them deserving any gratitude. So, I was like a person accepting easy terms, yet living among them full of grief.

The right guidance is identified by a small group of people who accept it. So when I am silent, excuse me. And if the time comes when you need my reply, I shall reply you. So withhold from me what I have withheld from you!"

Then Abdul Rahman said: "O Amirul Mo'mineen, by your soul, you are like the one of whom the earlier poet said:

"By your soul, you have indeed awakened the one who was asleep

and you have caused the one with two ears to hear."

3. Nabighah al-Ja'diy

He said: Abu al-Tayyib al-Husain b. Muhammad al-Nahwiy reported to me from Muhammad b. al-Hasan, who reported from Abu Hatim, from Abu Ubaidah who said:

Nabighah al-Ja'diy was a monotheist even in the pre-Islamic era, rejecting all wines and intoxicants and avoiding idol worshipping and fortune telling as abominations. And among his statements during the pre-Islamic era is what he said:

"All Praise be to Allah, Who has no associate,

Whoever does not say so, wrongs himself."

He professed the religion of Ibrahim and was Hanif, always praying and fasting, abstaining from things in which people indulged. And he called upon the Prophet, peace be upon him and his progeny, and said:

"I have come to the messenger of Allah, as he came with guidance;

And recites the Book, (the wisdom of which is) spread like a constellation;

And I tried my best together with my companions, but failed to see,

the Canopus star as it rose and then disappeared;

And I have adopted the path of Taqwa, fearing no disbeliever,

and have always held back from the fearful fire."

He said: Nabighah was inclined towards Ali b. Abi Talib (AS) and after the Prophet, peace be upon him and his progeny, he left to meet Amirul Mo'mineen (AS) at the battle of Siffin. He arrived at night and was straitened to see the situation. So he said:

"Both the Misrs (i.e. Egypt and Hijaz) and Iraq know well, that Ali is its highborn;

He is the brilliant master and of pure nobility,

His mother is the one for whom dowry became high;

The most honourable among those for whom one may tighten his belt,

The others may be your contemporaries but can not excel.

They have their own field, and you have your own.

And your companions have distinguished them;

you have led to the path of true guidance.

While they have led to a group where hypocrisy is the way of life."

4. Virtue and nobility

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawyh - may Allah bless him with mercy, reported to me from Ali b. al-Husain b. Musa b. Babawayh, who reported from Ali b. Ibrahim b. Hashim, from Ahmed b. Muhammad b. Isa, from al-Haytham b. Abi Masrooq al-Nahdi, from Yazid b. Ishaq, from al-Husain b. Atiyyah, that:

Abu Abdillah Ja'far b. Muhammad, peace be upon him, said: "Nobility and virtue has ten characteristics and if you can acquire them, do your best. For a man may have them and his son may not. Or a son may have them, while the father may not. A slave may have them, while a free man may not." They asked: "What are those traits, O son of the messenger of Allah?"

He said: "Truthful speech, faith at the time of hardship and peril, honesty and trustworthiness, mending relations with the consanguinal kith and kin, hospitality, feeding the beggar, to be rewarding and grateful for a good turn, to protect the neighbour, to protect the friend and above all, to be bashful and modest."

5. Six great virtues

He said: Abul Hasan Ali b. Khalid al-Maraghi reported to me from Al-Qasim b. Muhammad b. Hammad, who reported from Ubaid b. Ya'eesh, who reported from Yunus b. Bukair, who reported from Yahya b. Abi Hayyah Abu Janab al-Kalbi, from Abu al-Aliyah, who said:

I heard Abu Amamah say: I heard the messenger of Allah, peace be upon him and his progeny, say: "There are six great virtues. If a person was to act on any one of them, it would prevail on his or her behalf on the day of Judgement till it enters him the Paradise; saying: 'O Lord, this person had acted upon me during his or her lifetime on earth.' They are: Daily prayers, almsgiving, Haj, fasting, trustworthiness and mending relations with the consanguinal relatives."

6. The conclusive authority of Allah

He said: Abul Qasim Ja'far b. Muhammad reported to me from Muhammad b. Abdillah b. Ja'far al-Himyari, from his father, from Harun b. Muslim, from Mas'adah b. Ziyad, who said:

I heard Ja'far b. Muhammad, peace be upon him, say when he was asked about the verse in Qu'ran: *'To Allah belongs the conclusive authority'* (Ch.6:V.149), he said: "Surely, Allah, Most High, will ask His slave on the Day of Reckoning: 'O my slave, were you learned?' If he said: 'Yes,' Allah would say: 'Did you not act according to your knowledge?' And if he said: 'I was unlearned, ignorant'; Allah would say: 'Did you not acquire knowledge so that you could act accordingly?' That will be the time of His argument against him and that is the conclusive authority."

And may Allah bless our master Muhammad and his progeny.

Twenty Seventh Assembly

Met on Saturday, 7th of the month of Ramadhan, in the year 409 Hijrah, from what Abul Fawaris heard alone. Reported to us by the grand Sheikh al-Mufeed, Abu Abdillah, Muhammad b. Muhammad b. al-No'man - may Allah keep him.

1. Dua at dawn and dusk

He said: Abu Bakr Muhammad b. Uman al-Je'abi reported to me from Muhammad b. Mudrik ibn Tamam al-Shaybani, who reported from Zakariyya b. al-Hakam Abu Yahya al-Rasibi, who reported from Khalaf b. Tameem, who reported from Bakr b. Hubaish, from Abu Shaibah, from Abdul Malik b. Umar, from Abu Qurrah, from Salman al-Farsi, may Allah be pleased with him, who said:

The Prophet, peace be upon him and his progeny, told me: "O Salman, when morning dawns, say: 'O Allah, You are my sustainer and You have no associate. We have seen this morning - which confirms that all kingdoms belong to Allah; Who has no associate.' Say this three times. And when it is evening, say it again, for that will expiate your sins committed in between."

2. Dua to avert poverty

He said: Abul Hasan Ali b. al-Khalid al-Maraghi reported to me from Abul Qasim al-Hasan b. Ali b. al-Hasan al-Kufi, who reported from Ja'far b. Muhammad b. Marwan, who reported from his father, who reported from Ahmed b. Isa, who reported from Muhammad b. Ja'far b. Muhammad b. Ali, from his father, peace be upon them all, that:

The Prophet, peace be upon him and his progeny, once missed one of his companions for a time and then, when he saw him again, he asked: "What has kept you from us so long?' He said: "O Prophet of Allah, illness and poverty prevented me." The Prophet, peace be upon him and his progeny, said: "May I not teach you prayers which you would recite so that Allah may keep illness and poverty away from you?" He said: "Yes, may my parents be your ransom, O messenger of Allah." The Prophet, peace be upon him and his progeny, said:

Say:

"There is no might nor power except that by Allah.

I entrust all my affairs unto the One Who lives

for ever and never dies;

All Praise be to Allah, Who begets no son, and

Who has taken no partners in His Dominion,

nor has He any protector. So magnify Him in the

most Glorious way."

3. The excellence of the month of Ramadhan

He said: Abu al-Tayyib al-Husain b. Muhammad al-Tammar reported to me from Ja'far b. Ahmad al-Shahid, who reported from Abul Husain Ahmad b. Muhammad b. Abi Muslim, who reported from Ahmad b. Jalees al-Razi, who reported from al-Qasim b. al-Hakam al-Irniy, who reported from Hisham b. al-Waleed, from Hammad b. Sulaiman al-Saddoosi, who reported from Abul Hasan Ali b. Muhammad al-Sayrafi, who reported from al-Dhahhak b. Mazahim, from Abdullah b. Abbas b. Abdul Muttalib, who heard that:

The Prophet, peace be upon him and his progeny, say: "Every year, when the month of Ramadhan enters, the paradise arrays itself ornately and beautifies itself.

So when the first night of that month falls, a gentle wind blows from under the Throne, called al-Mutheerah; and the leaves of the heavenly trees flap and the door shutters clank, to produce a melodious tune, the like of which the hearers have never heard. And then the houris with beautiful eyes appear, standing on the balcony of the heavenly abode, exclaiming: 'Is there anyone to propose to Allah, so that He may marry him (to the houris)?'Then they say: 'O Ridhwan, what night is this?' He answers them in all readiness and say: 'O good and beautiful ones, this is the first night of the month of Ramadhan. The gates of Paradise have been opened for those who keep the fasts in the Ummah of Muhammad, peace be upon him and his progeny."

(He said): Then Allah, Most High, will say: "O Ridhwan, open the gates of Paradise. O Malik, shut the gates of hellfire from those who observe the fasts in the Ummah of Muhammad, peace be upon him and his progeny. O Jibraeel, descend to the earth

and put every rebellious Satan into the shackles, fetter them by their necks and throw them into the depth of the seas, so that they may not spoil the fasts of those from the Ummah of My beloved."

He said: And then Allah, Most High, will say three times every night in the month of Ramadhan. "Is there anyone who seeks so that I may bestow? Is there any repentant, so that I may pardon him? Is there anyone seeking forgiveness so that I may forgive him? Who is there to lend a soft loan (alms and charity for the poor) to One Who is Sufficient, Everlasting and One Who is Just and wrongs no one?"

He said: "In the evening of every day of the month of Ramadhan, Allah frees a million souls from hellfire at the time of Iftar. And when the night of Friday and the day of Friday enter, He frees a million souls every hour. Those were the wretched souls who deserved chastisement. And when the month of Ramadhan ends, the number of souls freed on that day equals the total souls released from hellfire by Allah during the whole month.

And when it is night of Qadr, Allah, Most High and Mighty, commands Jibraeel to descend to earth, with a phalanx of angels, carrying a green standard. He fixes it at the rear of al-Ka'bah. And he has six hundred wings, two of which he never spreads except on the night of Qadr. He spreads those two wings on that night, till they go beyond the East and the West. Then Jibraeel disperses the angels in that night, so they greet everyone who is standing, sitting, praying and chanting (remembering Allah). They shake hands with them, and say *Amin* to their prayers, till the day breaks.

And when the day breaks, Jibraeel, peace be upon him, proclaims: 'O group of angels, it is time to depart.' They say: 'O Jibraeel, how has Allah responded to the supplications of the believers in the Ummah of Muhammad?' Jibraeel says: 'Allah has looked upon them in this night and has forgiven them all except four.' He said that then the Prophet, peace be upon him and his progeny, said: 'These four are: persistent boozers of alcoholic drinks, and the one who has incurred displeasure of his parents, and the one who has severed relations with his consanguinal kith and kin, and the one whose heart is filled with rancour and bitter hatred.'

And when the night of al-Fitr enters, the night which is called the night of rewards, Allah bestows His rewards upon the worshippers, without measure. And when the day of al-Fitr dawns, Allah sends His angels to every part of the earth, so they descend and stand at the opening of every lane, saying: 'O Ummah of Muhammad, proceed towards the Benevolent Sustainer, for He (Alone) gives in abundance and forgives the grievous sins.' So when they advance towards the prayers, Allah, Most High and Mighty, addresses the angels: "O My angels, what is the reward of a hired

one when he has completed his task?" They reply: "O our Lord and our Master, the reward is to pay him full for his labour."

He said: Then Allah, Most High and Mighty, would say: "Be My witness, O My angels, that as a reward for their fasts and prayers during the month of Ramadhan, they have earned My Pleasure and Forgiveness." Then He would say: "O My servants, seek from Me whatever you wish, for by My Honour, there is nothing which you will seek for the sake of your hereafter or for this world, but that it will be granted. And by My Honour, I shall conceal your shameful parts, the way you guarded them for My sake. By My Honour, I shall save you and shall not put you to shame before the people of Eternity. Go, with all your sins forgiven, for you have indeed pleased Me, and I am pleased with you."

He said: The angels will rejoice and express felicitations to each other, for what Allah will bless this Ummah, upon breaking the fast.

4. The love of Ahlul Bait

He said: Abul Qasim Ja'far b. Muhammad b. Qawalawy al-Qummi - may Allah bless him with mercy, reported to me from his father, who reported from Sa'd b. Abdullah, who reported from Ahmad b. Muhammad b. Isa, from al-Hasan b. Ali b. Faddhal, from Asim b. Hamid al-Hannat, from Abu Hamza al-Thumali from Hanash b. al-Mo'tamar, who said:

Once I called upon Amirul Mo'mineen, Ali b. Abi Talib, peace be upon him, while he was at al-Rahbah, reclining. So I said: "Peace be upon you, O, Amirul Mo'mineen and His mercy and His blessing, how are you this morning?" He said: He raised his head and returned the greetings and then said: "I have entered this morning with love for those who love us and patience fro those who hate us. Surely, he who loves us, awaits for repose, happiness and deliverance every day and night. And he who hates us has built a structure whose foundation is laid on the edge of a crumbling bank; which tumbles and tumbles down with him into the fire of hell.

O, Abu Mo'tamar, he who loves us cannot nurse hatred against us in his bosom and he who hates us cannot love us. No doubt, Allah, Most High, created the hearts of the slaves with a propensity to love us and has forsaken those who deviated to hate us. So, those who love us cannot hate us and those who hate us cannot love us; and our love can never be combined with the love of our adversaries in one heart. Allah has not assigned to any man two hearts in his chest - loving one group with this heart and loving those who are their enemies with the other."

5. Ali (AS) condemns varity and snobbery

He said: Abu al-Tayyib al-Husain b. Muhammad al-Nahwi al-Tammar reported to me from Muhammad b. al-Hasan, who reported from Abu Naeem, who reported from Saleh b. Abdillah, who reported from Hisham, from Abu Mikhnaf, from A'amash, from Abu Ishaq al-Sabi'ee, from al-Asbagh b. Nubatah, may Allah bless him with mercy, who said:

One day Amirul Mo'mineen, peace be upon him, addressed the people and praised Allah, and lauded His glory, and invoked His blessings upon the Prophet, peace be upon him and his progeny. Then he said: "O people, listen to what I have to say and assimilate my speech! Snobbery and vanity is a kind of tyranny and self-conceit is a type of arrogance! And Satan is an ever-present enemy, promising you delusion. Be it clear to you that a Muslim is a brother to his fellow Muslim. So do not defame each other and do not betray each other! Surely, the laws of Religion (Islam) are all one, and its ways all head for one goal. He who follows it reaches, and he who abandons it falls, and he who forsakes it is destroyed.

When a Muslim is entrusted with something, he never acts dishonestly; and when he promises, he does not break it and when he speaks, he never lies.

We are the inmates of mercy; our speech is truth, our acts just. And from us is the last of the Prophets and from among us are the leaders of Islam and the custodians of the Holy Book. We call you unto Allah and His Prophet and to confront His enemies, to struggle strenuously in His affairs and to seek His pleasure. And we invite you to establishing the daily prayers, giving alms, performing the pilgrimage to the sacred House, fasting during the month of Ramadhan and to hasten payment from the surplus of the spoils of war to its rightful owner.

Be it known that it is most surprising to see Mo'awiyah, son of Abu Sufyan al-Umawi and Amru b. al-Aas al-Sahmi, inciting people to avenge for the blood of their cousin (i. e. Uthman b. Affan). While I say, with Allah as my witness, that I never acted against the messenger of Allah, peace be upon him and his progeny, and I never disobeyed him in any matter. I protected him with my soul in situations when the valiants turned on their heels, and writhed with fear. I did it with the might bestowed upon me by Allah and all praise is for Him. And the Prophet (peace be upon him and his progeny) departed from this world, with his head on my laps, and I arranged to wash him with my hands while the noble angels helped me to turn him sideways. And I swear by the name of Allah, falsehood became manifest against truth in the dispute which arose among the Ummah after its Prophet's death - except that which Allah Wills."

He said: Then Ammar b. Yasir, may Allah be pleased with him, stood up and said: "But Amirul Mo'mineen has clearly intimated to you that the Ummah will not remain steadfast for him." Then people dispersed with their eyes opened.

6. Ibn Abbas speaks about Ali (AS)

He said: Abul Hasan Ali b. Khalid reported to me from Zaid b. al-Husain al-Kufi, who reported from Ja'far b. Nujayh, who reported from Jandal b. Waliq al-Taghlabi, who reported from Muhammad b. Umar al-Mazini, from Abu Zaid al-Ansari, from Saeed b. Bashir, from Qutadah, from Saeed b. al-Musayyib, who said:

I heard a man ask Ibn Abbas about Ali b. Abi Talib, peace be upon him. Ibn Abbas told him: "Surely, Ali is the one who prayed towards both the Qiblas and swore allegiance to the Prophet on both occassions. He never worshipped an idol nor did he divine by the arrows. He was born a Muslim and did not associate any partner to Him, even for a wink."

The man said: "I did not ask you that! I want to know from you about the sword which he proudly carried over his shoulder, came to Basrah and killed forty thousand. Then he went to Syria, confronted the Arab leaders, pitting one against the other and then killed them. Then he came to Nahrawan and killed the Muslims upto the last one."

Ibn Abbas told him: "Who do you think is more knowledgeable, Ali or myself?" He said: "If I had thought Ali to be more knowledgeable, I would not have come to you!"

Upon hearing this, Ibn Abbas was enraged and he said: "May your mother mourn you! Ali is the one who taught me. And his knowledge is from the Prophet, peace be upon him and his progeny, and the Prophet received knowledge from Allah, Most High. So, the knowledge of the Prophet is from Allah, and Ali's knowledge is from the Prophet and my knowledge is from Ali. And the knowledge of all the companions of Muhammad, peace be upon him and his progeny, when compared to Ali's knowledge is just like a drop in the seven oceans."

7. Draw lesson from the departed ones

He said: Abu Ja'far Muhammad b. Ali b. al-Husain b. Babawayh - may Allah bless him with mercy, reported to me from Muhammad b. al-Hasan b. al-Walid, who reported from Muhammad b. al-Hasan al-Saffar, who reported from Muhammad b. al-Husain b. Abu al-Khattab, from Ali b. Asbat, from Ali b. Hamzah, from Abu Basir, that:

Abu Abdillah Ja'far b. Muhmmad, peace be upon him, said: Allah, Most High, revealed to Isa son of Maryam, peace be upon them both: "O Isa, give me tears from your eyes, humility from your heart and line your eyes with the kohl of sorrow, while the idle waste away their days laughing; stand by the graveside and call them loudly, perchance you may thus learn from their fate. And then say: Surely, I will soon be joining them, together with the other joners."

And may Allah bless His Prophet, our master Muhammad and his pure progeny.

Chapter 28

Twenty Eighth Assembly

Met on Monday, 9th night of the month of Ramadhan in the year 409 Hijrah, heard by Abul Fawaris. Our grand Sheikh, al-Mufid Abu Abdillah Muhammad b. Muhammad b. al-No'man - may Allah perpetuate His providence to him, narrated.

1. Three great sins

He said: Abu Fahs Umar b. Muhammad b. Ali al-Zayyat reported to me from Ubaidullah b. Ja'far b. Muhammad b. A'ayan, who reported from Mas'ar b. Yahya al-Nahdiy, who reported from Sharik b. Abdillah al-Qadhi, who reported from Abu Ishaq al-Hamdaniy, from his father, from Amirul Mo'mineen, Ali b. Abi Talib, peace be upon him, that:

The Prophet, peace be upon him and his progeny, said: "Three sins lead to immediate punishment and are not deferred till hereafter:- incurring displeasure of the parents, tyranny over the people, and denying the divine bounties (by abusing them)."

2. Humility of al-Najashi

He said: Abul Husain Ahmad b. al-Husain b. Usamah al-Basriy has allowed me to narrate that Ubaidullah b. Muhammad al-Wasitiy reported form Abu Ja'far Muhammad b. Yahya, who reported from Harun b. Muslim b. Sa'dan, who reported from Mas'adah b. Sadaqah, who reported from Ja'far b. Muhammad, from his father, peace be upon them all, that:

Al-Najashi, the king of Abyssinia, sent for Ja'far b. Abu Talib and his companions. When they called upon him, they saw him sitting on the dusty ground, wearing old clothes. Ja'far b. Abu Talib said that when we saw him in that condition, we were taken by fear. But, upon sensing our concern and the change of colour in our faces, he said: "Praise be to Allah, Who helped Muhammad, peace be upon him and his progeny, and thus cooled and comforted my eyes! May I not give you good tidings?" I said: "Yes, O king." He said: "Just now, one of my informers in your lands has come to inform me that Allah helped His Prophet, Muhammad, peace be upon him and his

progeny, and destroyed his enemy. And so-and-so has been taken prisoner and so-and-so has been killed. They had confronted each other at a place called Badr. As if I see him the way I used to tend my master's cattle there, who was from Banu Zamrah."

So Ja'far said to him: "O benign king! Why do I see you sit on the dust wearing the old attire?"

He said: "O Ja'far, we read in what has been revealed to Isa, may Allah bless him, that it is Allah's right over His servants that whenever He bestows a bounty upon them, they should show humility. So when Allah blessed Muhammad, His Prophet with the bounty, I profferred this humility before Him."

He said: When the Prophet, peace be upon him and his progeny, learnt about this, he said to his companions: "Giving away in charity and alms increases the wealth of its owner, so give alms, may Allah have mercy on you. And humility elevates and enhances the stature of the one who adopts it, so be humble, may Allah elevate you. And to be forgiving increases the honour of the forgiver. So be forgiving, that Allah may bless you with honour."

3. The Dua invoked by Imam Zainul Abedeen (AS)

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan b. al-Walid reported to me from his father, who reported from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from Harun b. Muslim from Mas'adah b. Sadaqah who said:

I requested Abu Abdillah Ja'far b. Muhammad, peace be upon him to teach me prayers which I should invoke in crucial moments. He brought forth for me some pages from an old book and said: "Make a copy of what is in there, for it is a prayer of my grandfather, Ali b. al-Husain, Zainul Abedeen, may peace be upon him, for crucial moments." So I copied it down and whenever I felt distressed or landed in crisis, I invoked that prayer. Allah relieved me of my worry and removed my sorrow and affliction and granted my need. It is:-

"O Allah! You guided me, but I was diverted by delusion,

You admonished me, but my heart was hardened,

You blessed me with the best, but I transgressed,

You taught but I persisted in ignorance,

Then I realized and sought forgiveness and You pardoned,

Then I repeated the sin, and You covered it.

So, all praise and thanks to You, O my Lord!

I have rushed into the valleys of my destruction

and I have paved the ways to my ruin,

So, in it, I am exposed to Your wrath,

and by entering there, to Your chastisement.

And my only means to Your pleasure is my faith in Your Oneness.

And that I never associate any partner to You,

nor did I adopt any god beside You,

I flee unto You from my self,

and unto You do the sinners flee!

And You are the refuge for one who has ruined his fortune!

So all praise and thanks are to You, O my Lord!

How, many enemies had unsheathed their swords

of hostility against me, and sharpened their blades for me?

And mixed potions with deadly poisons to kill me,

and whetted for me its keen edge.

Aiming at me his unfailing arrows!

The enemy's vigilant eyes never ceases to watch me,

hiding in his bosom his willful desire to harm me,

and to feed me with the distasteful potion!

But you saw my weakness against the unbearable adversity,

and my inability to defend against the one who intended to fight me,

and my loneliness in the midst of numerous adversaries,

who had planned such misery against me, of which I had not imagined!

So, You initiated with Your help,

and You affirmed my strength with Your power.

Then You blunted his sharp blade and made him alone

in spite of the multitude.

And You raised me above him,

Then You caused his own plan to turn against him,

You repelled him, but that did not quench his thirst for revenge,

nor did it dampen the heat of his anger!

He bit his hands and retreated, alone and deserted.

And many a despot wronged me with his intrigue,

setting up for me the traps to catch his victims,

and appointing agents to investigate and watch me,

hiding himself the way wild animals hide for their prey,

waiting patiently for an opportunity to pounce.

Then I called upon You, O my Lord, appealing for Your help,

with certainty about Your quick response,

and the knowledge that whoever seeks refuge under Your

shelter, will not be wronged;

and whoever seeks refuge in Your bastions

will have no fear.

So You fortified me with Your might, against his evil.

And many an evil cloud You have dispersed,

and many an overwhelming suffering You have relieved,

You are not questioned about Your acts!

But You were asked and You granted,

and (even if) You were not asked, You initiated!

And Your bounty was sought and You never turned it down.

You have ordained nothing but good,

while I have persisted in breaking through Your injunctions,

trespassing the limits set by You and being heedless to Your

warning!

So all praise and thanks to You, O my Lord, the Mighty,

Who cannot be overcome and, the Patient Who has no hurry.

This indeed is the place for one to confess ones default,

and to testify against oneself its ruination.

O Allah! I seek nearness to You through the

Elevated stature of Muhammad,

And I turn my face sincerely unto You, through the

shining brightness of Ali,

Grant me refuge from evil of that You have created,

and from evil of the one who has ill intentions against me,

For that does not straiten Your might,

and does not make it difficult for You in Your power.

And You have power over all things.

O Allah! bestow upon me Your grace by enabling me to

avoid all sins, for as long as You allow me to live!

And have mercy on me by warding off such burden

from me, which do not benefit me!

And bless me with an insight into such acts which please You,

and let my heart guard Your Book, just as You have

taught it to me, and make me recite it the way You may

be pleased with me.

Let the Book give light to my eyes and let my ears hear

it attentively.

And open up my chest by the Book and gladden by it my heart,

and grant me free speech by it, use my body in its service,

and grant me from Your might and power that which would

make it easy for me to do so.

Surely, there is no might or power except by You.

O Allah! let my night and day, my life and hereafter,

my return and my abode, be free from all ills and

evils, coupled with pardon and blessings from You.

O Allah! You are my Sustainer, my Lord, my Master, my Hope,

my God, my Succour, my Support, my Creator, my Helper, my Trustee and my Expectation.

My life and my death is for You,

And so is my ear and eye!

My sustenance is from You,

and all my affairs of this world and hereafter repair to You!

You owned me by Your Might

and controlled me with Your authority,

You only have the power in all my affairs,

My forelock is in Your hands,

None can intervene without Your consent.

Because of Your compassion, I hope for Your mercy,

And through Your mercy I hope for Your pleasure,

And I do not expect that because of my deeds,

For my deeds have frustrated me, how can I expect

from that which has frustrated me?

I raise my complain to You about my poverty,

my weakness, my excesses, and all that comes about

from me and about all that You know more than I do,

So be my sufficient guard in all of them.

O Allah! make me among the companions of Your beloved Muhammad and Your friend Ibrahim;

And group me among those who are in peace

and security on the Day of great fear, so grant me security;

And bless me with Your glad tidings

And grant me shelter under Your dense shade

And save me from the chastisement of hellfire,

And do not subject me to evil nor to disgrace,

And deliver me from the temptations herein,

and accept my plea on the Day of Judgement,

and remind me of Your remembrance

and smooth my way for ease,

and keep me away from hardship,

and inspire me to pray and to pay alms as long as I live,

and help me in worshipping You,

and make me serve in the way of knowledge

and Your pleasure, and sustain me from Your beneficence,

and brighten my face on the Day of Judgement,

and grant me a lenient reckoning,

and do not put me to shame because of my ugly acts;

and guide me with Your guidance and make me hold firm to the Truth in this life and in the hereafter.

And endear to me that which You like

and make me abhor that which You dislike,

And be sufficient for me in all my worries, in this life and hereafter, and bless my prayers, my fasts, my supplications, my

sacrifice, my gratitude, my life here and in the next world;

and promote me to the chosen position,

And appoint me for me a strong helper;

And forgive my transgression, my ignorance and my

intemperance against my own soul.

And redeem me from the trials of life and death,

and save me from all abominations, open or hidden;

And group me on the Day of Judgement among Your friends,

and give permanence to all Your endowments conferred upon me, and grant me satisfaction from things which are lawful,

and make good things sufficient for me, rather than the bad ones.

And turn to me with Your graceful Face,

and do not turn it away from me!

And guide me unto Your straight path

and help me do things You like and approve.

O Allah! I seek refuge in You from doing or saying things

so as to attract admiration from others, and from

grandeur, glorification, conceit, pride and haughtiness

and from wantonness, vanity, self-esteem and arrogance,

So, O my Sustainer! save me from those,

And I seek refuge in You from incompetence and miserliness

and from avarice, jealousy, rivalry and fraud

And I seek refuge in You from greed, impurity, restlessness,

anxiety, corruption, wickedness and transgression.

And I seek refuge in You from dishonesty, hostility and despotism.

O my Sustainer! I seek refuge in You from the sins,

from breaking off the blood relations, from evils vulgarity

and misdeeds.

And I seek refuge in You from iniquities and sins,

from things forbidden and made unlawful, from bad things

and from all that does not please You.

And O my Sustainer! I seek refuge in You from the

evil of the Satan and his plans, his wrongs, his oppression,

his enmity, his snare, his patrons and his army.

And I seek refuge in You from the evil of all Your

creation; the animals, the pests or Jinn and humanbeings

and all that moves; and I seek Your protection from the evil of all that descends from the heaven, and all that ascends to it; and from the evil of all that is created in the earth, and that which grows from it;

And I seek refuge with You from every soothsayer, sorcerer and swindler; and also from those who (cheat and) blow into knotted reeds (for curses).

O my Sustainer, I seek refuge with You from the evil of every envious person, and from tyrant, oppressor, (ill-intentioned) rival, despot, transgressor and wrongful person;

And I flee unto You from blindness, deafness, dumbness, leprosy and from doubt and distrust; and I seek Your protection from sluggishness, from losing courage, inadequacy, remissness, (unnecessary) haste; and from being wasteful, negligent and procrastinating;

And I seek Your refuge from the evil of all that You have created in the heavens and the earth and all that is between them, and all that is under the earth.

O my Sustainer, I seek refuge with You from penury, (unfulfilled) want, privation, and from begging (from others) and being deprived or becoming a pauper;

And I seek Your protection from paucity and humiliation;

And I seek refuge with You from straitened circumstances, and hardships and from

being confined or imprisoned, from being shackled or incarcerated, and from all such adversities and calamities with which I can put up. Amin, O Sustainer of the worlds.

O Allah, grant us all that we have asked for, and add to it with Your favour, measuring up with Your Mightiness and Greatness. (I ask) in Your name; there is no god but Allah, the Mighty and Wise.

4. A humbling- both ways

He said: Abul Hassan Ali b. Malik al-Nahwy reported to me from Ali b. Hamman, who reported from Fadhl b. Sa'd, who reported from al-Riyashi, who reported from Muhammad b. Sallam, who reported from Shurayh, the Qadhi that:

"Whoever takes his need to his fellow brother for fulfillment, he enslaves himself; if that brother fulfils his want, he frees him from the bondage, and if he does not, then he humiliates him. In fact, both have been humbles; the giver for not being able to oblige, and the beggar for having asked." Then he recited the following verses.

"A man who has had to put the honour

of his face at stake, cannot be recompensed,

And how can he be recompensed, when

humility has caused him disgrace."

5. A Tree of Faith

He said: Abu Muhammad Abdullah b. Muhammad al-Abhari reported to me from Ali b. Ahmad al-Sabah, who reported from Ibrahim b. Abdullah b. Abd al-Razaq, who reported from his uncle Abd al-Razaq b. Hammam b. Nafe, who reported from Hammam b. Nafe, who reported from Meena, the client of Abd al-Rahman b. Awf al-Zohari, who reported from Abd al-Rahman who said:

"O Meena, May I not relate to you what I heard from the messenger of Allah?" I said: "Yes." He said: "I heard him say: I am the tree, and Fatimah is its branch. Ali fecundates it, and al-Hasan and al-Husain are its fruits. And those of my Ummah who love them are the leaves of the tree. (May Allah shower them all with His pleasure)."

And may Allah bless out master Muhammad, the Prophet and his progeny.

Chapter 29

Twenty Ninth Assembly

Met on Wednesday, eleventh of the month of Ramadhan, in 409 Hijrah. Our grand Sheikh al-Mufid, Abu Abdillah Muhammad b. Muhammad b. al-No'man, may Allah bless him with His support, narrated:-

1. Praising Allah

He said: Abu Bakr Muhammad b. Umar al-Je'abi al-Qad.hi reported to me from Muhammad b. Ali b. Ibrahim, who reported from Muhammad b. Abu al-Ambar, who reported from Ali b. al-Husain b. Waqid, from his father, from Abu Amru b. al-Ala, from Abdullah b. Buraidah, from Bashir b. Ka'b, from Shaddad b. Aws, who said:

The Prophet, peace be upon him and his progeny, said: "The confirmation of faith by asserting 'there is no god but Allah' fills half of the scale, and when one expresses praise and gratitude to Allah, the scale is fully supplemented."

2. How surah 'Al-Kafirun' was revealed

He said: Abu Muhammad b. Abdullah b. Abu Sheik reported to me with permission to report from Abu Abdillah Muhammad b. Ahmad al-Hakimi, who reported from Abdul Rahman b. Abdillah Abu Saeed al-Basri, who reported from Wahab b. Jareer, from his father, who reported from Muhammad b. Ishaq b. Yasar al-Madani, who reported from Saeed b. Meena, from more than one companions, that: A group of Quraish comprising of Utbah b. Rabeeah, Umayyah b. Khalaf, Waleed b. al-Mughaira and al-Aas b. Saeed once confronted the messenger of Allah, peace be upon him and his progeny, saying:

"O Muhammad, let us compromise, so that we worship what you worship, and you worship what we worship, and thus both of us come to an equitable word in this matter. If the truth is with us, you will have shared it, and if the truth is with you, we will have our share from it." So Allah revealed (unto the Prophet): *'Say, O unbelievers! I do not worship what you worship; nor do you worship what I worship; nor do I worship what you have worshipped, nor do you worship what I worship. You have your religion and I have mine.'* (al-Kafirun:109)"

Then once Ubay b. Khalaf came with withered bones and crushed them in his hands. Then blowing it up, he said: "O Muhammad, do you claim that your Lord will give life to what you now see?" Then Allah revealed (unto the Prophet): *'And he produced an equal for Us, forgetting Our creating him; he said: Who brings the bones back to life,*

once they are withered? Say: He who originated them the first time will bring them back to life, and He has knowledge of every creation.' (Yasin:36); till the end of the Surah."

3. What Ali (AS) said to Kumail

He said: Abu Ja'far Muhammad b. Ali b. al-Husain reported to me from his father, from Muhammad b. Abul Qasim Majeelawayh, from Muhammad b. Ali al-Sayrafi, from Nasr b. Muzahim, from Amru b. Sa'd, from Fudhail b. Khudaij, from Kumail b. Ziyad al-Nakh'ee who said:

Once I was with Amirul Mo'mineen in the mosque of Kufa, and when we completed our late evening prayers (i.e. Isha), he took me by his hands and came out of the mosque. He did not say a word till we arrived at the rear part of Kufa. As he entered the desert, he heaved a sigh and said:

"O Kumail, no doubt these hearts (i.e. minds) are containers, and the best of them are those who retain most. Remember from me what I say; people are of three categories: the learned men (of piety), the students on the path of salvation, and (the third one) the riffraff of the society, following every croak of the crows, bending as the wind blows; never benefiting from the light of knowledge, nor finding a refuge with a strong supporter.

O Kumail, knowledge is better than wealth; for knowledge guards you, while you have to guard wealth; and wealth is diminished when spent, while knowledge grows and increases when put in use.

O Kumail, to have liking and affinity for a learned man is the best way to entrench ones faith in Allah, it enables one to be obedient to Him during lifetime, and to be praiseworthy after one has died.

O Kumail, dividend from wealth disappears with its loss, O Kumail, the hoarders of wealth have died, while the learned men exist for ever; their bodies have disappeared but their teachings and wisdom are ingrained in the hearts."

(And then pointing to his chest, he said): "Here is well-grounded, plentiful knowledge; I wish it had true recipients and adherents, (I would have imparted it).

But, unfortunately, some unscrupulous men of understanding have tried to misuse it, using religion as a weapon to earn the worldly gain, and seeking undue power by divine authority over Allah's creatures, abusing His bounties which He bestowed upon them. So the feeble-minded people accepted them as reliable; or took them as

compliant with (divine) wisdom, discarding the true guardians of truth. (The truth is that) such people (who they have adopted as their guides) have no insight into its ramifications; with the result that with the slightest confusion, doubt enters their minds. Neither of them could be the true carrier of knowledge.

And then there are those with insatiable lust, easily misled by the pleasures of flesh, or enticed by accumulating wealth, not at all among those who care for religion. They very much resemble the grazing cattle. Thus, knowledge dies with the death of such carriers.

Yet, the earth is never devoid of either a manifest divine power, or the one in concealment, ensuring that His clear signs are not lost. Surely, with those fewer people of enormous import, Allah protects His proof, till they succeed to transmit it further to their likes, and plant it deep in their hearts. They are the ones overwhelmed by the (true) knowledge of certitude, and have made it easy for themselves to tread on the path which men in luxury found difficult. They derive pleasure and enjoyment from things which repel the ignorant. Though they live on earth with their bodies, their souls hang onto the higher plane. They are the (true) representatives of Allah on His earth, and the ones who invite (people) to His religion.

Alas! How keen I am to have sight of them! And I seek forgiveness from Allah for me and for you all."

Then he {i.e. Ali (A.S.)} withdrew his hand from mine and said: "You may leave when you like."

4. Islam begins and ends with the Prophet and Ahlulbait

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Ali b. Ishaq al-Makhrami, who reported from Uthman b. Abdillah al-Shami, who reported from ibn Luhayah, from Abu Zura'h al-Hadhrami, from Umar b. Ali b. Abi Talib, from his father, peace be upon him that:

The Prophet, peace be upon him and his progeny, said: "O Ali! With us Allah completed His religion, the same way as He initiated it, and with us He will unite your hearts (in love) after the enmity and hatred."

5. Al-Mazni's verse on patience

He said: Abu al-Tayyib al-Husain b. Muhammad al-Tammar reported to me from Abu Bakr ibn al-Anbari, who said that he heard Ali b. Haman recite the following poem by al-Mazani:

"When I refused to accept from life all that

I abhor, I continued my reproach to it;

till I started loving it, and so comforting myself led to patience;

My affinity for misfortune taught my heart to embrace it,

though, before that, at times my heart felt distressed.

And as I despaired of the people, I turned hopeful

Of the quick reprieve from Allah, from the source I never knew."

And may Allah bless our master Muhammad and his pure progeny

Chapter 30

Thirtieth Assembly

Met on Saturday, the 14th of the month of Ramadhan in 409 Hijrah, from what Abu al-Fawaris heard alone. Our grand Sheikh al-Mufid, Abu Abdillah Muhammad b. Muhammad b. al-No'man, may Allah support him, said:

1. Love each other for ALlah

He said: Abu al-Hasan Ahmad b. Muhammad b. al-Hasan b. al-Walid, may Allah bless him with mercy, reported to me from his father, who reported from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from Muhammad b. Marwan, from Muhammad b. Ajlan, who reported that:

Abu Abdillah, Ja'far b. Muhammad, peace be upon them both, said: "Blessed are those who do not change the bounties of Allah by ingratitude, and blessed are those who create a bond of love among themselves for the sake of Allah."

2. Hatred of Ahlul Bait leads to hell

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abdul Karim ibn Muhammad, who reported from Sahl b. Zanjalah al-Razi, who reported from ibn Abi Uways, who reported from his father, who reported from Hamid b. Qais, from Ata from Ibn Abbas, who reported that:

The Prophet, peace be upon him and his progeny, said: "O Children of Abdul Muttalib! I have beseeched Allah to convert the ignorant among you into learned men, and to make you steadfast in your stand, and to guide those of you who are gone astray; and to make you brave, generous and kind. By Allah, if a person were to offer prayers between al-Rukn and al-Maqam (around holy Ka'bah), but at the same time die with hatred towards you, O Ahlul Bait, such a person will enter hellfire."

3. To obey Ahlul Bait is to obey Allah

He said: Al-Sharif al-Swaleh Abu Muhammad b. Hamza al-Alawi al-Husaini al-Tabari, may Allah bless him with mercy, reported to me from Muhammad b. Abdillah b. Ja'far al-Himyari, from his father, from Ahmad b. Muhammad b. Isa, from Murook b. Ubaid al-Kufi, from Muhammad b. Zaid al-Tabari, who said:

I was present at the residence of al-Ridha, Ali b. Musa, peace be upon him, at

Khurasan, and a group of Banu Hashim, including Ishaq b. al-Abbas b. Musa, was present also. So, addressing Ishaq, (al-Ridha) said: "O Ishaq! I have come to learn that you are telling people that we consider them as our slaves. I swear by my relation with the messenger of Allah, peace be upon him and his progeny, I have never said that! Nor did I hear to that effect from my forefathers, nor has it been conveyed to me from them through anyone. Yes, what we have said is that people are subservient to us in matters of obedience to Allah, loyal to us in religion. So let those present here convey this to those who are absent."

4. Imam Al-Ridha on Tawheed

He said: And with this chain of narration, he said: I heard al-Ridha, Ali b. Musa, peace be upon him, speak thus on the subject of Oneness of Allah:

"The first step toward worship of Allah is to know Him, and the root of that knowledge is in recognizing His Oneness; And the principle of that recognition lies in negating all definitions from Him;

Every reason guides to the fact that anything defined is created (and not the creator), And every created one testifies that it has a creator, who is not created.

The one, who is not contingent, is the One, timeless in eternity. So he who ascribes attributes to Him has not (truly) worshipped Him, And he who knows Him by similitude has not understood His oneness; And one who compares Him (to anything) has not understood the true essence, nor has he confirmed Him if he sets any limit for Him; And he who points towards Him with any of his senses is, in fact, aiming at something other than Him;

So, he who likens Him (to others) does not actually mean Him, and he who considers Him a part of the whole, does not actually know Him, and he who imagines Him is indeed deluded.

Everything, which can be encompassed by knowledge and imagination, is created, and everything that is dependent upon others for its existence is an effect.

By His creation, we are guided to His existence, and by reason we believe in (the necessity of) knowing Him, and by the innate nature (of human beings) His Proof is established.

His creation is a veil between Him and His creatures, and He is distinct from them by His disparateness.

His beginning of their creation is the proof that He has no beginning, for the one who is begun (in time) cannot be a (timeless) beginner; So, all the names used for Him are mere interpretations, and acts attributed to Him are meant for common understanding.

Indeed, he who defines or sets a limit to Him, displays ignorance about Him, and he who tries to encompass Him transgresses the bounds. And he who makes a surmise of His Being, misses Him (altogether). Whoever says 'How is He?' has indeed invoked His likeness, and whoever asks 'Why?' has indeed indulged in explaining Him away. And he who says 'When?' sets a time limit for Him, and he who asks 'In what?' tries to contain Him. And whoever asks 'Where to?' confines Him, and whoever asks 'Till when?' indeed fixes (an imagined) goal for Him. Thus whoever fixes a goal for Him, limits Him, and to set a limit for Him is to disbelieve in Him.

The discrepancy among the creatures does not effect any variation in Him, and the limitation of the limited ones creates no confine for Him. He is One but not as number, and He is Manifest but not by was of associating; He is Evident but not by way of being visible. He is intrinsic but not by separation, and He is apart but not by distance. And He is near but not by proximity. He is (truly) subtle, but not in body, He Exists but not from nothingness. He is the doer but not under any duress, and He is the assessor but not yielded to pondering; He is designer without needing any movement. He Wills without being driven by resolves or determination, He perceives without depending on any senses. He hears and sees without any organ.

Time does not accompany Him, places do not contain Him, slumber does not overtake Him, attributes do not define Him, and implements do not benefit Him. His Existence precedes time, His Being precedes void and nothingness. His Eternity precedes all beginning.

By His creating similar things, it is established that He has no likeness, and by His creating dissimilarities among things, it is evident that He has no contrast. And by equation among things, it is understood that He has no equal.

He contrasted light with darkness, severe winter with hot wind. He puts together things which are divergent, and separates things which are closer to each other. Thus by separating, He guides us to its Separator and by putting things together, He guides to its Integrator. Allah, Most High, says (in Qur'an): *'We have created a pair, that perchance you might remember.'*(51:49)

The meaning of Sustainer applied to Him when there was no one sustained, and the essence of (all) Divine Power belonged to Him when there was no worshipper, and He was the Knower when there was nothing knowable.

He did not merit the meaning of being Creator after having created, nor did He become the Originator after having originated.

He is not caused to be absent by 'since,' nor is He brought nearer by 'indeed.' And 'perchance' does not veil Him, nor is He limited in time by 'when.' He is not contained by 'then,' nor is He accompanied by 'with.'

Every effect that is seen in the creation does not exist in its Creator, and all that is contingent in it is not possible in its Maker. Movement and Stillness do not occur in Him. And how can they occur in Him Who caused them? How could that which He initiated return to be applied to Him? In that case, there would have risen discrepancy in His Being, and the meaning of Eternal would be inapplicable to Him, and the word Creator would have had its opposite meaning.

If He were bound by rear, He would have been bound by fore also, and if completeness were solicited for Him, then incompleteness would have been necessarily conceivable for Him. How could He be worthy of being called Eternal if He were contingent? How can He initiate things if He Himself needed to be initiated? In that case, the signs of being created would be evident in Him, and He would have changed from being the Indicator into the one indicated. Any statement contradicting this truth has no proof, nor do the questions arising therefrom have any answers. There is no god but Allah, Most High and Most Mighty. (And may Allah bless His Prophet, Muhammad and his pure Progeny.)"

5. Verses by Al-Mamoon

He said: Abul Hasan Ali b. Malik al-Nahwi recited the following verses to me from Abu al-Husain, Muhammad b. Abdillah al-Ma'mooni, who said my father recited for me, verses by al-Mamoon:

"Protect yourself from things you loathe, by patience, for perchance,

there may be a day when you will not see anything you detest;

Many a times, a man remains hidden, while eyes

vie to have a sight of him; but he is concealed;

Many a times, a literate man spares his tongue

fearing the answer, and that silence becomes eloquent;

Many a times, a dignified man smiles in pain,

While his heart groans with its burn."

And may Allah bless our master Muhammad, the Prophet, and his pure progeny.

Chapter 31
Thirty First Assembly

Met on Monday, the 16th of the month of Ramadhan in 409 Hijrah, heard by me and Abu al-Fawaris. The grand Sheikh al-Mufid, Abu Abdillah, Muhammad b. Muhammad b. al-No'man, may Allah enhance his capabilities, narrated:

1. Blessings from Allah are a gift

He said: Abu Ghalib Ahmad b. Muhammad al-Zurari, may Allah bless him with mercy, reported to me from his maternal uncle Abu al-Abbas Muhammad b. Ja'far al-Razzaz al-Qurashi, who reported from Muhammad b. al-Husain b. Abu al-Khattab, from al-Hasan b. Mahboob, from Jamil b. Swaleh, from Barid b. Mo'awiyah al-Ajali, from Abu Ja'far Muhammad b. Ali al-Baqir, peace be upon him, from his forefathers, that:

The Prophet, peace be upon him and his progeny, said Allah, Most High, says: "Grace and Blessing are My gift to My believing servant. If he accepts them, that is My mercy and from Me. And if he rejects them, that is because of his sins which deprive him; and it is his doing and not Mine. And I have guided every creature to Faith, and fashioned him in a shapely manner. And I never made him a victim of miserliness, for I always wished him good."

2. 'Fatimah (AS) is part of me'

He said: Abul Hasan Ali b. Khalid al-Maraghi reported to me from Abul Qasim al-Hasan b. Ali b.al-Hasan al-Kufi, who reported from Ja'far b. Muhammad b. Marwan al-Ghazzal, who reported from his father, who reported from Abdullah b. al-Hasan al-Ahmasi who reported from Khalid b. Abdillah, from Yazid b. Abu Ziyad, from Abdullah b. al-Harith b. Nawfil, who reported from Sa'd b. Malik, meaning Ibn Abi Waqqas, who said:

I heard the messenger of Allah, peace be upon him and his progeny, say: "Fatimah is a part of me; whoever pleases her, pleases me, and whoever displeases her, displease me. She is dearer to me than all beings."

3. Ali (AS) writes to people of Kufa

He said: Abul Hasan Ali b. Muhammad b. Hubaysh al-Katib reported to me from al-Hasan b. Ali al-Za'farani, who reported from Aby Ishaq Ibrahim b. Muhammad al-Thaqafi, who reported from Abdullah b. Muhammad b. Uthman, who reported from

Ali b. Muhammad b. Abu Saeed, from Fudhail b.al-Ja'ad, from Abu Ishaq al-Hamdani, who said:

When Amirul Mo'mineen Ali b. Abi Talib, peace be upon him, appointed Muhammad b. Abu Bakr as the governor of Egypt and its provinces, he wrote him a letter asking him to read it over to the people of Egypt and to act accordingly. The letter said:

In the name of Allah, Most Merciful

From the slave of Allah, Amirul Mo'mineen, Ali b. Abi Talib, to the people of Egypt and Muhammad b. Abu Bakr. I convey to you my praise for Allah, other than Whom there is no god.

Secondly, I exhort you to adopt the ways of Taqwa, to be mindful of your duties by guarding against all sins and evils, in all matters for which you are answerable to Him, for unto Him is your return. Surely, Allah, Most High, says (in Qur'an): *'Every soul is a hostage to what it has earned'* (74:38), and He says: *'Allah warns you to beware of Him, and unto Him is the ultimate return.'* (3:28). And He says: *'By your Lord, We shall question them all, regarding what they used to do.'* (15:92,93)

And know you all, O slaves of Allah! He surely will ask you about all your deeds, small and big. If He punishes we are the wrongdoers, and if He forgives, He is the most Merciful.

O slaves of Allah! When a slave acts for Allah in obedience to Him, he draws nearest to earning His pardon and mercy; and recommends him to penitence. Always adopt Taqwa, be mindful of your duties to Allah by guarding against sins, for that combines all good, the way nothing else does; and leads to the attainment of all good, the way nothing else does, encompassing the good of this world and of hereafter. Allah, Most High, says (in Qur'an*): 'And it is said to those who fear Allah - what has your Lord revealed? They say: Something good. To those who do good in this world is the good reward, and the hereafter is surely much better. Blessed indeed is the abode of God-fearing.'* (16:30)

Know you all, O slaves of Allah! A believer acts to earn the reward for three purposes: either it is for the good of this world. Then Allah rewards him for his deed in his lifetime here. As Allah said for Ibrahim: *'And We gave him his reward in this life, and in the hereafter he shall be among the righteous.'* (29:27). Or he does for Allah, Most High; then He rewards him here and hereafter, and becomes Sufficient for him in both the abodes. Indeed, Allah, Most High has said (in Qur'an): '*O My servants who have believed, fear your Lord. Those who have been bounteous in this world will have a bounty, and Allah's earth is vast. The steadfast will be paid their wages in full*

without reckoning.' (39:10) And He will not take account for what He will give them here. He says: *'To those who do the good deed is the best reward and more.'* (10:26). So the best reward is the Paradise, and more is what he is rewarded here in the world.

Or he works purely for the next world. (For him) Allah expiates every sin with good deed. He, Most High, says: *'Surely, the good deeds will wipe out the evil deeds, and that is a reminder for those who remember.'* (11:114). Till on the Day of Judgement, when all his good deeds will be counted, and Allah will reward him ten fold to seven hundred fold for every single act. Allah, Most High, says: *'A reward from your Lord, a sufficient gift'* (78:36), and He says: *'To those who will be meted out the double reward, and they shall be secure in the lofty chambers.'* (34:37)

So be desirous of this, may Allah have mercy on you, and work (hard) for it, and urge each other to do accordingly.

And be it known to you all, O, slaves of Allah! Those fearing Allah and mindful of their duties to Him, have gained both, the instant good (of this world) and the promised good (of hereafter). They share with the people of this world in their worldly gain, for Allah has made it legitimate for them that which is necessary from this life, and thus made them content; as Allah, Most High, says (in Qur'an): *'Say, who has forbidden Allah's finery which He fashioned for His servants, or the good things He provided? Say: These are meant in the present world, for those who believe, and exclusively for them on the Day of Resurrection. Thus We make clear our revelations for a people who know.'* (7:32).

They lived on earth the best life and ate from it its best. They shared with the people of the world in their worldly bounties, eating with them the best of what they ate, drinking with them the best of what they drank, wearing the best of their attire, lived with them in the best of abodes. They married in the happiest way as they all did, and rode on the best means of transport as they did. Thus, they availed of the pleasures of this world with the worldly people, and at the same time, they will be in the proximity of Allah tomorrow! They will wish, and He will grant them their wish, and will not refuse them their prayers and not reduce their share in the (eternal) bliss;

O servants of Allah! It is this end that the people of wisdom crave, and work for it by adopting Taqwa. And there is no might nor any strength but that from Allah!

O servants of Allah! If you fear Allah, and safeguard the rights of your Prophet in respect of the inmates of his house, then you will have surely worshipped Him in the best way, and you will have remembered Him in the best manner; and you will have expressed your gratitude to Him in the best way. You will have then adopted the best

style of patience and gratitude and the best method of endeavour.

Even if there be some one invoking longer prayers, keeping more fasts, yet you will be classified as more fearful of Allah in His estimation, and worthiest advisers to the people holding (divine) authority.

O servants of Allah! Be warned of death and it inebriating pang; and prepare yourselves for it, for it will indeed rush you into a terrible thing; it will either be good (experience) with no evil ever accompanying it; or it will be evil (experience) with no good ever going with it. So who is nearer to the Paradise than the one who works for it? And who is nearer to hellfire than the one who works for it?

Surely, no soul leaves its body till it has known to which of the two abodes it will reach; to Paradise or to hellfire? Is he the enemy of Allah or His friend? So if he is a friend of Allah, the gates of Paradise will be opened for him, and its paths paved. He will see what Allah has kept ready for him. Then he will feel free from all worries, and he will find al burdens lifted from him.

And if he is an enemy of Allah, the gates of hell will be opened for him, and its paths paved. Then he will find what Allah has prepared for him. He will face all the discomfort, and be deprived of all joy. All this will be at the time of death, and at that moment shall the certitude be. Allah says (in Qur'an): *'Those whom the angels will carry off while in state of grace, saying: Peace upon you, enter Paradise for what you did.'* (16:32). And then He says: *'Those who are carried off by the angels while still wrongdoing themselves; then they will offer submission saying: we did no evil. Yes, Allah surely knows well what you were doing. Enter them the gates of hell, abiding therein forever. Wretched indeed is the abode of the arrogant.'* (16:28,29)

O slaves of Allah! There is no escape from death, so beware of it before it occurs and be prepared for it. You are being hunted by death; if you stop, it will capture you, and if you be a fugitive, it will find you. Its company with you is more constant than your own shadow! It is tied to your forelocks, and the (life on) earth is being folded (like a scroll from) behind you. So remember death frequently, (especially) when your mind fights you for temptations, for death is a sufficient admonisher. And the Prophet, peace be upon him and his progeny, often reminded his companions to remember death, saying: 'Remember death as often as you can, for it demolishes all pleasures, and is a barrier between you and your base desires.'

O slaves of Allah! That which will happen to the unforgiven one, after death, is indeed more severe than death itself. The grave! Beware of its constriction, its hardship, its darkness and the loneliness in it. Every day, the grave exclaims: 'I am the house of loneliness, I am the house of dust; I am the house of gloom, I am the

house of insects and vermins.' So, a grave is either a garden from the gardens of Paradise, or a pit from the pits of hell.

When a believing slave is buried, the earth says: 'Welcome! You were among those who I loved when they walked on my back. When you will be in my charge, you will see how I deal with you!' Then it will expand for as far as one can see. But when an unbeliever in interred, the earth says: 'You are not welcome! For you were among those who I hated most as they walked on my back. When you will be in my charge, you will know how I deal with you!' Then it will squeeze it hard, till the ribs will come together.

Surely, the life of hardship for which Allah has warned (in Qur'an) refers to the grave, where Allah will make an unbeliever a victim of ninty nine dragons, which will devour his flesh and break his bones, frequenting upon him the same way till resurrection. If only one of those dragons were to blow into the earth, nothing would ever grow from it.

Know you, O slaves of Allah! Your weak spirits and your delicate bodies for which little discomfort is enough (to break it down), will be terribly weakened because of this. So, if you can have mercy over your bodies and your spirits by saving them from what they can not bear, then act according to what Allah likes, and discard that which He dislikes.

O slaves of Allah! And the day of resurrection is more severe than the grave. It will be a day when the young will grow old, and the old ones will get inebriated; the wombs will abort, and every suckling mother will be distracted from the child she is suckling; it will be a dark dreadful day, a day whose evil will be rampant. The angels, who have no sins, will be scared by the terror of that day, and the hard seven (skies) will tremble, together with the peg-like mountains, and the couch-like earth. The heavens will be rent asunder and on that day it will be tottering, and it will turn red like pigment. And the mountains shall turn into heaps of sand, after it had once been hard rock. And then the trumpet will be blown, so those in the heavens and on earth will be terrified, except for whoever Allah wills: (So what will be for those who have sinned with their ears, eyes, tongue, hand, foot, private parts and the stomach; if Allah does not forgive them and be compassionate on that day? For they will be judged and then consigned to the fire whose pit is deep, whose heat is severe, and where stinking water is for drink. There will be ever renewed chastisement with iron rods. They will not be relieved of its torment, nor will the inmates die. An abode where there will be no mercy and where prayers of the inmates will not be heard.

And know you O slaves of Allah! Together with this there will be mercy of Allah, which will not be thwarted from the slaves, with Paradise as wide as the heavens and

the earth, prepared for those who fear Allah.

There will be good, with no evil accompanying it at any time; its pleasures will never be satiated and its meeting will never disperse. Its inmates will be in proximity of the Merciful, attended by the youths with golden saucers containing fruits and sweet basils.

Then know you, O Muhammad b. Abu Bakr! I have indeed appointed you to govern the greatest of my troops in my mind, the people of Egypt. So, when I have given you that type of appointment, you deserve most to be cautious about yourself! And to be watchful over your faith. And try your best not to displease your Lord, Most High, for the sake of the people's pleasure. For in (the pleasure of) Allah, there is a substitute for everything else; but in anything else, there is no substitute for Him (i.e. His pleasure). Be severe to the oppressors, and censure them. Be lenient to the righteous, bring them closer, and appoint them in your inner circle of brotherhood.

And watch your daily prayers, as how you perform them, for you will be leading the people, and therefore you must fulfil all its conditions, and not try to belittle it. Whenever an Imam leads the prayers with deficiency, he bears the responsibility, while the people following him suffer no loss in their prayers. So fulfil it and guard it; you will earn the same reward as theirs without their reward being reduced.

Then be mindful of your Wudhoo, for it is a condition for the fulfilment of the prayers. You must wash your mouth three times, draw water in your nose three times, then wash your face, then the right hand, followed by the left hand, and then wipe your head and two feet. Surely, I saw the Prophet, peace be upon him and his progeny, do the same way. And know that Wudhoo is half of the faith.

Then be watchful about the time of Daily Prayers. Do not offer them before time because you are free, nor delay them because you are busy. For someone asked the Prophet, peace be upon him and his progeny, about the timings of the Daily Prayers, and the Prophet, peace be upon him and his progeny, replied: 'Jibraeel came to me and showed me the timings. He prayed Zohr when the sun passed the meridian as it declined to his right, and then he showed me the time of Asr, when the shadows of every object become equal to its size. Then he prayed Maghrib when the sun set, and he prayed Isha when the twilight disappeared. And he prayed the Subh prayers in the last part of the night's darkness (near dawn) as the stars flickered. So you say your prayers on these times, and remain constant on the known tradition and upon the clear path.

Then look at your Ruku and Sujood, for the Prophet, peace be upon him and his progeny, prayed the most complete prayers, though in practice, it was least

burdensome. And known that all your affairs follow your Prayers. Whoever is negligent of his Prayers, will be more negligent in other acts of worship. I beseech Him Who sees and cannot be seen, and He is on the highest horizon; that He may take us and you among those He loves and with whom He is pleased; so that He may help us be among those who remember and praise Him, and who worship Him best and fulfil His covenant, and in all that He determines in our affairs here and hereafter.

And you, O people of Egypt! Let your speech be confirmed by your conduct, and your public life be confirmed by your private life; and let not your tongues contradict your hearts. Let it be known, to you that a leader who guides to the right path cannot be equated to a leader who lends to ruination, nor does the successor of your Prophet (peace be upon him and his progeny) compare with his adversary.

And I am not anxious or afraid about a believer or an unbeliever doing you any harm. As for the believer, Allah prevents him from causing harm because of his faith, and as for the unbelievers, Allah constrains him from you because of his disbelief. But I am worried about the hypocrites misleading you, for he says what you approve, but does what you disapprove.

O Muhammad b. Abu Bakr, the best instruction in religion is piety in the practice of religion, and to act in His obedience. And I exhort you to be God-fearing in your private and public matters, and in any situation you may be. This world is a place of test and tribulation, and the hereafter is an abode of reward and eternity. So act for the abode, which is forever, and turn away from that which will perish, but do not forget your portion from the bounties of this world.

And I enjoin you seven virtues; they represent complete Islam:

Fear Allah and in His Presence, do not fear people;

The best speech is that when its truth is confirmed by conduct;

Do not give two contradicting judgements in one matter, for that will cause discrepancy in your directive, and you will deviate from truth;

Love for your subjects what you love for yourself and your family, and detest for them what you detest for yourself and your family, for that is most appropriate to establish the authority and most beneficial to the people;

Fight in the way of Truth, and do not fear any reproach in the way of Allah;

Give good advice when someone consults you;

Make yourself an ideal for those Muslims who are around you, and also for those who are far away.

May Allah tie us with the bond of love in religion, and adorn us with the adornment of those who fear Allah. And may your obedience to Allah subsist till you and I meet as brothers reclining on the beds, facing each other (i.e. in Paradise).

O people of Egypt! Do your best to support your governor Muhammad, and remain unflinchingly in your obedience, till when you arrive near the Prophet at his Pool. May Allah help you and us on the way of His pleasure. Peace be upon you from Allah and His mercy and blessings."

4. Never gloat over misfortunes of others

He said: Abu Bakr Muhammad b. Umar al-Jea'bi reported to me from Abu Nasr Muhammad b. Umar al-Nishaburi, who reported from Muhammad b. Abu Sary, who reported from his father, who reported from Hafs b. Ghiyas, from Bard b. Sinan, from Makhool, from Wathilah b. al-Asqa, who said:

The Prophet said: "Never gloat over the misfortune of your brother, for he may be freed from it and you may be the next victim."

And may Allah bless our master Muhammad, the Prophet and his progeny.

Chapter 32

Thirty Second Assembly

Met on Wednesday, the 18th of the month of Ramadhan in 409 Hijrah, from what we all heard. Our grand Sheikh al-Mufid, Muhammad b. Muhammad b. al-No'man, may Allah continuously support him narrated:

1. Piety

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawayh reported to me from his father, who reported from Sa'd b. Abdillah, who reported from Ahmad b. Muhammad b. Isa, from Yunus b. Abdul Rehman, from Kulaib b. Mua'waiyah al-Asadi, who said:

I heard Abu Abdillah Ja'far b. Muhammad, peace be upon him, say: "By Allah, you ought to realize that you are following the religion of Allah and His angels; so help us to that end by being pious and by (strenuous) effort (to remain steadfast). It is your duty to always establish prayers and be worshipping. It is your duty to remain pious."

2. Safiyyah's question to the Prophet (SAW)

He said: Abul Hasan Ali b. Khalid al-Maraghi reported to me from Abul Qasim al-Hasan b. Ali al-Kufi, who reported from Ja'far b. Muhammad b. Marwan, who reported from his father, who reported from Masih b. Muhammad, who reported from Abu Ali b. Abu Umrah al-Khurasani, from Ishaq b. Ibrahim from Abu Ishaq al-Sabiee', who said:

We called upon Masrooq b. al-Ajda and found a guest who we did not know. They were having their meals; and then the guest observed that he was with the Prophet, peace be upon him and his progeny, at Hunayn. Just as he said that, we knew he was a companion of the Prophet, peace be upon him and his progeny. He said:

Then Safiyyah, daughter of Hay b. Akhtab (one of the wives of the Prophet) came to the Prophet, peace be upon him and his progeny, and said: "O messenger of Allah, I am not like your other wives who have father, brother and uncle. If anything were to happen to you, to who do you entrust me?" The Prophet, peace be upon him and his progeny, pointing at Ali b. Abi Talib, peace be upon him said: "To him."

Then he said: "May I not relate to you what al-Harith b. al-A'awar narrated to us?" We said: "Please do." He said: I called upon Ali b. Abi Talib, peace be upon him and his progeny, and he asked: "O A'awar, what brings you here?" A'awar says he replied:

"O Amirul Mo'mineen, your love has brought us." He asked: "Really?" I said: "Yes, Allah is my witness." He confirmed with me three times. Then he said: "There is no slave of Allah who He has tested for piety, except that He finds our love in his heart; such a person indeed loves us. And there is no slave of Allah upon whom Allah has shown His displeasure, except that He finds our hatred in his heart, and such a person indeed hates us. So, our friends always expect the divine mercy, and the gates of mercy are open for them. And our enemies are upon the edge of crumbling bank that will tumble down with them in to the fire of hell. Bounteous is the mercy for the people who earn it, and perdition is for the people of hell fire."

3. The four riders on the day of Qiyamah

He said: Abu Ali al-Hasan b. Ali b. Fadhl al-Razi reported to me from Abul Hasan Ali b. Ahmad b. Bishr al-Askari, who reported from Abu Ishaq Muhammad b. Haroon b. Isa al-Hashimi, who reported from Abu Ishaq Ibrahim b. Mahdi al-Ibili, who reported from Ishaq b. Sulaiman al-Hashimi, who reported from his father, who reported from Haroon al-Rashid, who reported from his father al-Mahdi, who reported from al-Mansur Abu Ja'far Abdullah b. Muhammad b. Ali, from his father, from his grandfather Ali b. Abdillah b. al-Abbas, from Abdillah b. Abbas b. Abdul Muttalib, who said:

I heard the Prophet, peace be upon him and his progeny say*:* "Four of us will be the riders on the Day of Resurrection and none other." So someone asked: "My father and mother be your ransom, who are the riders?" He said: "I will be riding al-Buraq, and my brother Swaleh will be mounting the god-sent she-camel which was hamstrung by his people, and my daughter Fatimah will be on my bright she-camel, and Ali b. Abi Talib, who will ride one of the she-camels of Paradise, whose bridle will be of fresh pearls, whose eyes will of ruby, whose stomach will of green aquamarine; upon the camel will be cupola of translucent pearls, so that its exterior will be visible from within, and her interior will be seen from outside. Its exterior will be from the mercy of Allah, and its interior will be from His grace. She will be fast as she advances, and also as she retracts. He will be ahead of me.

There will be a crown of light on his head, a crown which will give light to all assembled. It will have seventy corners, each shining like a brilliant star in the heaven; and in his hands will be the praised standard, and he will set forth announcing: 'There is no god but Allah, and Muhammad is His messenger.' And he will pass among the angels, they will say: 'He must be from the sent Prophets.' And as he will pass by the Prophets, they will say: 'He must be an angel nearest to Allah.' And then it will be announced from inside the Throne: 'O people! He is neither an angel nearest to Allah, nor a sent Prophet, nor a carrier of the Throne. He is Ali b. Abi Talib.'

Then his Shiahs will follow, and it will be announced: 'Who are you?' They will say: 'We are the partisans of Ali.' The answer will come: 'O partisans of Ali, you are secure; enter the Paradise and be with those who you loved."

4. Prayers in times of need

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan b. al-Waleed reported to me from his father, from Muhammad b. al-Hasan al-Ja'ffar, from Ahmad b. Muhammad b. Isa, from al-Rayyan b. al-Swalt who said:

I heard al-Ridha Ali b. Musa invoking a prayer, so I memorized it from him. And whenever I invoked it during hardship, Allah relieved me. It is:

"O Allah! You are my Trust in every distress,

and You are my Hope in every hardship;

And in all that befalls me, You are my Trust

and my Shelter;

How much of grief that weakens the heart,

and has but little way of escape,

and when the affairs lack any remedy,

When the near ones and the distant ones, and the

friends let me down, and the enemies taunt,

I came unto You and complained to You,

inclined to You beside all others,

And You dispelled the grief and relieved the affliction,

and became Sufficient for me,

So You are the Provider of all bounties, and the Source for

all needs, and the Final Refuge for every desire.

So, for You is abundant praise, and to You belongs the

plentiful favour. With Your blessings, all righteousness is

fulfilled. O One who is known for His Grace, and the

One praised for His Grace, bless me with the Grace

which would enable me to dispense with kindness from others,

I beseech Your mercy, O Most Merciful."

5. A Hyprocrite

He said: Abul Hasan Ali b. Khalid al-Maraghi reported to me from Abul Qasim al-Hasan b. Ali, from Ja'far b. Muhammad b. Marwan, from his father who reported from Ahmad b. Isa, who reported from Muhammad b. Ja'far, from his father Ja'far b. Muhammad, peace be upon him, from his forefathers, peace be upon them all, who said:

The Prophet, peace be upon him and his progeny, said: "Two traits never go together in a hypocrite: the (true) learning about Islam, and the distinct feature (of nobility) in the face."

May Allah bless our master Muhammad and his progeny.

Chapter 33
Thirty Third Assembly

Met on Saturday, 21st of the month of Ramadhan in 409 Hijrah, from what we heard all together. The grand Sheikh al-Mufid Abu Abdillah, Muhammad b. Muhammad b. al-No'man, may Allah protect him said:-

1. Rely on Allah alone

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan b. al-Walid reported to me from his father, who reported from Muhammad b.al-Hasan al-Saffar, from Ali b. Muhammad al-Qashani, from al-Isfehani, from Sulaiman b. Dawood al-Manqari, from Hafs b. Ghayas, who reported that:

Abu Abdillah Ja'far b. Muhammad, peace be upon him, said: "When any of you prays to Allah with a firm intention to have his prayer answered, then he should (first) despair from all the people, and he should have no hope attached to anyone except Allah, Most High. When Allah finds that in his heart, then there is no prayer from him except that He grants.

And take account of yourselves before your account is taken (on the Day of Reckoning), for on the Day of Resurrection there will be fifty stations, each equal to a thousand years of your reckoning." Then he recited this verse (from Qur'an): *'... in a period of day whereof the measure is fifty thousand years.'* (70:4)."

2. The meaning of Iman

He said: Abu Bakr, Muhammad b. Umar al-Je'abi reported from Abu Abdillah al-Husain b. Ali al-Maliki, who reported from Abu al-Swalt al-Hirawi, who reported from al-Ridha, Ali b. Musa, peace be upon him, from his father Musa b. Ja'far, peace be upon him, from his father Ja'far b. Muhammad, peace be upon him, from his father Muhammad b. Ali, peace be upon him, from his father Ali b. al-Husain Zainul Abedeen, peace be upon him, from his father al-Husain b. Ali al-Shaheed, peace be upon him, from his father Amirul Mo'mineen Ali b. Abi Talib, peace be upon him, who reported that:

The Prophet, peace be upon him and his progeny, said: "Faith is a statement to be uttered, a deed to be acted upon, and an acknowledgement by intellectual

recognition."

Abu al-Swalt said: I related this tradition in a sitting with Ahmad b. Hanbal, and he said: "O Abu Swalt! If this chain of narration were to be read over the insane people, they would recover."

3. The meaning of Islam, Iman and its pillars

He said: Abu Ubaidullah Muhammad b. Imran al-Marzbani reported to me from Ahmad b. Sulaiman al-Tusi, from al-Zubair b. Bakkar, from Abdullah b. Wahab, from al-Suddi, from Abd Khair, from Qubaisah b. Jabir al-Asadi, who said:

A man visited Amirul Mo'mineen Ali b. Abi Talib, peace be upon him, and questioned him about Faith. So, Imam stood up to deliver this address: "Praise to Allah who set the laws of Islam, and made its ways easy for whoever arrived at it, and entrenched its basis against those who came to destroy it. And made it an honour for those who supported it, and a security for those who entered it. He made it a guidance for those who followed it, and an adornment for those who adopted it. He made it a protection for those who sought refuge in it, and a strong rope for those who adhered to it. He made it a proof for those who spoke for it, a light for those who sought to be illuminated by it, a strong witness against those who disputed it, and a victory for those who argued for it.

He made it a (good) knowledge for those who contained it and a (worthy) tradition for those who narrated about it. He made it the (best) basis of judgement for those who adjudged by it, (full of) wisdom for those who experienced, source of intellect for those who pondered, an understanding for those who grasped, certitude for those who recognized, an insight for those who are intent, a sign for those who perceive, an admonition for those who draw lesson, salvation for those who confirmed its truth. He made it a way of divine love for those who reformed (themselves) and a path of proximity (to Allah) for those who expected it, and a place of trust for those who entrusted. He made it a repose for those who handed over the charge of their affairs (to Allah) and a shield for those who endure.

Truth is its way, guidance its (prime) quality, kindness its distinctive feature. It is the most clear path, the towering beacon, the most brilliant light. (Using an equestrian metaphor, he said), It has the highest flag, facile racetrack, an encompassing arena, a contestant for winning the race, and noble horsemen. Confirming the truth is its track, good deeds are its beacons, learning Islam is its light, death is its flag (at the destination), the world is its racetrack, and the Day of Reckoning is its arena; and attaining Paradise its victory, and hellfire its resentment. Taqwa is its implement and people of good deeds are its horsemen.

From Faith, one seeks guidance to good and righteous deeds, and with the righteous deeds, learning of Islam is (truly) maintained. And with the knowledge of Islam, death is dreaded, and with death comes the end of (life in) the world. And it is through this world (life) that one passes over to Resurrection, and it will be with the Resurrection, that Paradise will be brought close to the God-fearing, and justify hell for those who have gone astray.

So Faith is supported by four pillars: Endurance, Certitude, Justice and struggle (in the way of Allah).

And endurance among them is subdivided into four branches: motivation, fear, renunciation and anticipation. Know you that one who is motivated by the yearning for Paradise keeps away from base desires, and one who fears hell abandons the forbidden acts, and one who renounces (by detachment from the) world, finds it easy to face the worldly ordeals, and who anticipates death, hastens to do charitable deeds.

And certitude has four branches: intelligent discernment, wise interpretation, drawing lesson from the events, and (studying) the example of the previous generations. So, he who discerns with intelligence will be able to unravel (the secrets of) wisdom, and he who perceives wisdom understands the tradition (handed down) and for he who understands the tradition, it will be as if he belongs to the past generation.

And justice has four branches: subtle insight, abundant knowledge, being sensibly judicious and drilled in patience. So he who has an insight, deserves the beauty of knowledge, and he who has knowledge, knows the ways of dispensing justice, and he who is judicious, never goes astray. And he who is patient and enduring never neglects his affairs and thus lives among the people highly appreciated.

And struggle (in the way of Allah) has four branches: enjoining good, forbidding evil, being truthful in all situations, and detestation of the impious.

So he who enjoins good, lends strength to the believer, and he who forbids evil earns the scorn of the unbelievers; and he who is truthful in all situations (fearlessly) judges against himself, and he who abhors the impious displays anger for the sake of Allah; and he who displays anger for His sake is a true believer. This is then the definition of Faith and its props."

The questioner rose and said: "You have indeed guided, O Amirul Mo'mineen, and advised. May Allah reward you best on behalf of Islam."

4. Acts which attract quick reward

He said: Abu Ghalib Ahmad b. Muhammad al-Zurari reported to me from his grandfather Muhammad b. Sulaiman, who reported from Muhammad b. Khalid, from Asim b. Hamid, from Abu Ubaidah al-Hazza', who said:

I heard Abu Ja'far Muhammad b. Ali al-Baqir, peace be upon him, reporting that the Prophet, peace be upon him and his progeny, said: "A good act which attracts quickest reward (from Allah) is righteousness, and an evil act which draws close His wrath is to be oppressive. And the worst drawback in a person is that he sees (faults) in others, while he does not see the same in himself, and reproaches others for that which he himself cannot give up, and makes his companions suffer things with which he is not concerned."

5. Prophet's declaration about Ali at Qudaid

He said: Abu Hafs Umar b. Muhammad, commonly known as Ibn al-Zayyat, may Allah bless him with mercy, reported to me from Abu Ali Muhammad b. Hammam al-Iskafi, from Abdullah b. Ja'far al-Himyari, from Abdullah b. Muhammad b. Isa, from his father, from Abdullah b. al-Mughaira, from Ibn Maskan, from Umar b. Zayd, who reported that:

Abu Abdullah Ja'far b. Muhammad, peace be upon him, said: When the Prophet, peace be upon him and his progeny, arrived at the middle of Qudaid (near Makkah), he said to Ali b. Abi Talib, peace be upon him: "O Ali, I prayed to Allah for (a firm bond of) love between me and you, and He granted, and I prayed to Him to establish brotherhood between you and me, and He granted, and I prayed unto him that He make you my successor, and He granted."

A man stood up from the people and remarked: "By Allah, a (small) measure of dates from an old, coarse sack is better than what Muhammad prayed for from his Lord. Why did he not ask for angel to come and help him against his enemy, or a treasure to help him keep away his paucity?" Then Allah revealed this verse: *'Perhaps you feel like giving away some of what has been revealed to you, and your chest is straitened for it, because they say: Why has a treasure not been sent down to him or an angel come down with him? Surely, you are only a warner, and Allah is the Trustee over all things.'* (11:12)

6. How Abdul Malik b. Marwan was rebuked

He said: Abu Ja'far Muhammad b. Ali b. al-Husain b. Babawayh, may Allah bless him with mercy, reported to me from Muhammad b. Musa b. al-Mutawakkil, who reported from Ali b. al-Husain al-Sa'dabadi, from Ahmad b. Abu Abdillah al-Barqi, from his father, from Muhammad b. Abu Umair, from more than one of his companions, from

Abu Hamza al-Thumali, who reported from one who was present when Abdul Malik b. Marwan rose to address the people in Makkah. When he began the part of admonition during his sermon, a man stood up and said:

"Wait, wait! You are from those who preach, but do not follow, you forbid but do not refrain from what you forbid. You admonish but take no lesson from your admonition. Can your example be emulated? Can your orders be obeyed? If you ask us to follow your example, how can we follow the example of the oppressors? And what is the justification for following the culprits who have usurped the wealth of Allah for their state, and have turned the slaves of Allah as their own slaves? And if you say: 'Obey our orders and accept our advice', how can one advise others when one deceives oneself, and how can obedience to the unjust be obligatory?'

And if you say: 'Take the (words of) wisdom wherever you find them, and accept the admonitions from whoever you hear them', then perhaps there are among us more eloquent in the types of admonitions, and more acquainted with the uses of language than you are. So, remove yourselves from it, open up its locks and leave the way open, so that those whom you have scattered in the country, and transferred them from their abode to several places, may take the charge. By Allah, we did not give you the reins of our affairs, and did not give you authority over ourselves, our wealth and our faith so that you may act in the manner of despots; except that we force ourselves to endure till the time comes, and the end is achieved, and the suffering is over. For everyone of you there is a day he cannot escape and a book of record he must read; a record that does not leave anything small or big without counting it. *'And those who do wrong shall soon come to know what punishment awaits them.'* (26:227)."

He said: Then some armed men arrested him. That was the last time we saw him, and we do not know what was meted out to him!

7. Lamentation by Ali at Fatimah's graveside

He said: Abu Ja'far Muhammad b. Ali b. al-Husain reported to me from his father who reported from Ahmad b. Idrees, who reported from Muhammad b. Abd al-Jabbar, from al-Qasim b. Muhammad al-Razi, from Ali b. Muhammad al-Hurmuzani, who reported from Ali b. al-Husain b. Ali, from his father al-Husain, peace be upon them, who said:

When Fatimah, the daughter of the Prophet, peace be upon him and his progeny, fell ill, she willed to Ali b. Abi Talib, may Allah bless him, to withhold the news of her (death) and treat it as a secret; and to allow no one to visit her during her illness. So he did accordingly, attending on her himself, helped by Asma bint Umays, may Allah

bless her with mercy, so as to maintain the secrecy as she wished.

Then as her death drew near, she willed that Amirul Mo'mineen, peace be upon him, should attend to her rites, to bury her at night and to efface the trace of her grave. So Amirul Mo'mineen, peace be upon him, arranged accordingly, buried her and concealed the place of her burial. When he dusted off the earth of the grave (from hands), he was so overwhelmed with grief that tears rolled on his cheeks. And then he turned his face towards the grave of the Prophet, peace be upon him and his progeny, and said: "Peace be upon you from me, O messenger of Allah! And peace be upon you from your beloved daughter, the delight of your eye, your visitor, resting in the earth in your locality, for whom Allah so destined that she should join you so soon. O messenger of Allah, it is indeed difficult to forbear the parting of your beloved daughter and my strength has waned with the demise of the lady who was above the women of the world. My main source of solace has been from your tradition (of submission to the will of Allah) and from your own departure which caused to me greater sorrow. For I laid you in the niche of your grave after you breathed your last on my chest, and I interred you with my own hands. And I attended to your rites myself. Yes, and the Book of Allah has the best guide to submission (in the verse): *'To Him we belong and unto Him shall we return.'* (2:156).

The trust has been (thus) returned (to you) and the deposit (with me) has been redeemed; and al-Zahra has been snatched away (from me). How ugly has the green and the dusty (i.e. the surrounding) become. O messenger of Allah! As for my sorrow, it is ever lasting, my nights sleepless. The grief cannot leave my heart, till Allah destines for me the same abode as yours where you live. It is the heartache like a festering wound, and the irritating distress. How soon have we been parted from each other? And I raise my complain to Allah!

Your daughter will inform you how your Ummah rallied against me and worked together to usurp her right. So you seek information from her. How much of ill feeling wrestles within her chest for revenge! for which she found no expression. She would say: 'Allah will judge, and He is the Most Just of the Judges.'

Farewell greetings to you O messenger of Allah! Not from weariness or seeking respite. If I go, I do not go because of tiredness, and if I stay on, it is not because of any distrust in what Allah has promised the patient ones. And patience is a blessed and more auspicious option. And had it not been for the prevailing authority against us, I would have found a place by your graveside, and would have lived in seclusion near it, and would have wailed the way a bereaved mother wails over her dead son, over the most distressing calamity.

With Allah as Witness, your daughter is buried in secrecy, her rights usurped

forcefully, and her inheritance denied openly. And the time has not been long, nor had you been forgotten. So, the complain is raised to Allah, O messenger of Allah! And to you I offer the most sincere condolence; and the blessing of Allah be upon you and her, and His Mercy and His Grace."

8. Death wipes off the sins

He said: Abu Ja'far Muhammad b. Ali b. al-Husain reported to me from Muhammad b. Ali Majilawayh from his uncle Mohammad b. Abul Qasim, from Ahmad b. Muhammad b. Khalid, from his father, from Muhammad b. Sinan, from Muhammad b. Atiyyah, from Abu Abdillah Ja'far b. Muhammad, peace be upon him, that:

The Prophet, peace be upon him and his progeny, said: "Death is an expiation for the sins of the believers."

9. Your brother is your responsibility

He said: Abul Hasan Ali b. Muhammad al-Katib reported to me from Abul Qasim Yahya b. Zakariyya al-Katanji, who reported from Abu Hashim Dawood b. al-Qasim al-Ja'fari, may Allah bless him with mercy, who said:

I heard al-Ridha Ali b. Musa saying: Once Amirul Mo'mineen, peace be upon him, told Kumail b. Ziyad during his discourse: "Your brother is your religion (his welfare is your religious responsibility) so be cautious of your religion in what you desire (for him)."

And all praise for Allah, the Lord of the Universe. And may Allah bless our master Muhammad and his progeny

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Chapter 34

Thirty Fourth Assembly

Met on Saturday, the 26th of Shaban in the year 410 Hijrah. Our grand Sheikh al-Mufid, Abu Abdillah Muhammad b. Muhammad b. al-No'man, may Allah continue to protect him, narrated:

1. Deeds coupled with Taqwa

He said: Abu Bakr Muhammad b. Umar al-Je'abi, reported to me from Abul Abbas Ahmad b. Muhammad b. Saeed Ibn Uqdah, who reported from Muhammad b. Haroon b. Abdul Rehman al-Hijazi, who reported from his father, who reported from Isa b. Abul Ward, from Ahmad b. Abdul Aziz, from Abu Abdillah Ja'far b. Muhammad, peace be upon him, who reported that:

Amirul Mo'mineen, Ali b. Abi Talib, peace be upon him, said: "Any deed performed with Taqwa is not little. And how can that which is accepted (by Allah) be little?"

2. Sign on certitude

He said: Abu Nasr Muhammad b. al-Husain al-Muqri reported to me from Abul Qasim Ali b. Muhammad, who reported from Abul Abbas al-Ahwas b. Ali b. Mardas, who reported from Muhammad b. al-Hasan b. Isa al-Rawasi, who reported from Sama'ah b. Mahran, that:

Abu Abdillah Ja'far b. Muhammad, peace be upon him, said: "Among the signs of certitude is that you will never please the people by earning the wrath of Allah, Most High, nor will you blame them if Allah did not grant you from His favour. Because sustenance is not led by the greed of the avaricious, nor is it prevented by the aversion of someone grudging. If anyone from you were to run away from his sustenance, the way he runs away from death, it would find him out, the way death would."

3. The status of Ali on the Day of Qiyamah

He said: Abu Ja'far Muhammad b.Ali b. al-Husain b.Babawayh, may Allah bless him with mercy, reported to me from his father, who reported from Sa'd b. Abdillah, from Ayyub b. Nuh, from Safwan Ibn Yahya, from Aban b. Uthman, who reported that:

Abu Abdullah, Ja'far b. Muhammad, peace be upon him, said: On the Day of

Resurrection, an announcer will announce from inside the Throne: "Where is the Khalifa of Allah on earth?" So Dawood, the Prophet, will stand up and the voice from Allah, Most High, will say: "We do not mean you, although you were Allah's Khalifa." Then a second announcement will be made: "Where is Allah's Khalifa on earth?" Then Amirul Mo'mineen, Ali b. Abi Talib, peace be upon him, will rise. So a voice will come from Allah, Most High: "O people! This Ali b. Abi Talib is the khalifa of Allah on His earth and His proof over His slaves. So whoever adhered to his rope while on earth, should hang on to his rope here (also), so that he may have the benefit of his light and may follow him in the rising ranks of Paradise."

He said: A group of people will rise who had adhered to his rope during life on earth, and will follow him into Paradise. Then there will be announcement from Allah, Most High: "O those who followed a leader while living on earth, follow him as he goes, and they will go with him." That will be the time when those who led will dissociate themselves from those who followed them, and they will see the chastisement, and all relations between them will be severed. *'And those who followed will say: if only we had one more chance, we would dissociate ourselves from them, as they have disowned themselves from us. Thus will Allah show them their deeds as anguish for them and never will they come out of the hellfire.' (2:166,167).*

4. Ibn Abbas on Khilafah

He said: Abul Mudhaffar Muhammad b. Ahmad al-Balkhi reported to me from Abu Bakr Muhammad b. Ahmad b. Abul-Thalj, who reported from Abu Abdillah Ja'far b. Muhammad al-Hasani, who reported from Isa b. Mahran, who reported from Hafs b. Umar al-Farra, who reported from Abu Muaz al-Khazzaz, who reported from Yunus b. Abd al-Warith, from his father who said:

Once Ibn Abbas was addressing us from the pulpit at Basrah. When he turned his face towards the people and said: "O group of people, bewildered in their religious affairs! If you had given precedence to he who Allah had given precedence, and put back he who Allah had put back, and if you had kept the heritage and the authority where Allah had kept them, no part of divine determinate share would have been unfairly distributed, and no friend of Allah would have been humiliated, and no two persons would have differed on the law of Allah. So taste the evil consequence of your negligence about what you sent forth, and those who do wrong shall come to know what punishment awaits them."

5. Ali, the best judge

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abul Abbas Abmad b. Muhammad b. Saeed, who reported from Ubaid b. Hamdoon al-Rawasi, who reported from al-Hasan Ibn Zareef, who said:

I heard Abu Abdillah Ja'far b. Muhammad, peace be upon him, say: "Whenever I came across any judgement given by Ali, peace be upon him, I always found it based on the principle of (Prophet's) tradition." Then he said: Ali used to say: "If two disputants brought a case to me and I gave my judgement, and then if they came with the same case to me after years, I would give the same judgement, because judgement never expires nor does it disappear."

6. The effect of parents' displeasure

He said: Abu Nasr Muhammad b. al-Husain al-Baseer al-Muqri reported to me from Abul Qasim Ali b. Muhammad, who reported from Ali b. al-Husain, who reported from al-Hasan b. Ali b. Yusuf, from Abu Abdullah Zakariyya b. Muhammad al-Mo'min, from Saeed b. Yasar, who said:

I heard Abu Abdillah Ja'far b. Muhammad, peace be upon him, saying: Once the Prophet, peace be upon him and his progeny, was present at the death bed of a young man; so he said to him: "Say, there is no god but Allah." (He said): "The Youth was tongue-tied every time (he tried)." So the Prophet asked a lady sitting near his head: "Does he have a mother?" She said: "Yes, I am his mother." He (i.e. the Prophet) asked: "Are you displeased with him?" She said: "Yes. I have not talked to him for years." He said: "Then grant him your pleasure." She said: "May Allah be pleased with him, O messenger of Allah, (together) with your pleasure."

Then the Prophet, peace be upon him and his progeny, said (to the young man): "Say there is no god but Allah!" And he uttered the words. Then the Prophet, peace be upon him and his progeny, asked: "What do you see?" He said: "I see a man with dark face, ugly looks, dirty dress, evil smelling, now drawing near me and strangling me." The Prophet said: "Recite: O He who accepts little, and forgives much! Accept from me little, and forgive me much, for surely, You are Forgiving and Merciful."

The young man recited the prayers; then the Prophet, peace be upon him and his progeny asked: "Look, what you see?" He said: "I see a man with bright face, handsome, good smelling, well-dressed, coming near me; and I see the man with dark face turning away from me." The Prophet asked him to repeat, so he repeated. Then he (i.e. the Prophet) asked: "What do you see (now)?" He said: "(Now) I do not see the man with dark face (at all) and I see the man with bright face drawn closer to me." Then he (the young man) died in that state.

7. Predictions by the Prophet

He said: Abul Hasan Ali b. Bilal al-Mahlabi, reported to me from Abul Abbas Ahmad b. al-Husain al-Baghdadi, who reported from al-Husain b. Umar al-Muqri, from Ali b. al-Azhar from Ali b. Swaleh al-Makki, from Muhammad b. Umar b. Ali, from his father, from his grandfather, peace be upon him, who said:

When the following verses were revealed to the Prophet, peace be upon him and his progeny: *'When the victory granted by Allah and the conquest comes'* (110:1), he said to me: "O Ali, surely the victory from Allah and the conquest has come! So when you see people entering into the fold of religion of Allah in throngs, then celebrate the praise of Your Lord and seek His forgiveness, for He is ever Relenting.

O Ali, Allah has ordained for the believers to fight the confusion created by the dissenters after I have gone, the way He has ordained for them to fight the unbelievers with me." So I said: "O messenger of Allah! What is that dissent against which we are ordained to combat?" He said: "Dissent by a group which will (outwardly) testify that there is no god but Allah, and that I am His messenger, (but) they will contradict my traditions, and will be levelling invectives against my religion." So I asked: "On what basis should we fight them, O messenger of Allah, when they will be testifying Allah's Oneness, and your Prophethood?" He said: "On the basis of their innovation in their religion and departure from my command, and for consenting to spill the blood of my kinsfolk."

He said: I said: "O Prophet of Allah, you had once promised me martyrdom. So pray to Allah to hasten it for me." He said: "Yes, I had promised you martyrdom. So how patient will you be when this will be dyed by this?" - (and he pointed to my head and my beard). I said: "O messenger of Allah! When the time you have indicated will dawn, it will not be an occasion for patience, it will be an occasion of glad tidings and thanksgiving."

He said: "Well, then prepare for the opposition, for you will have a dispute against my Ummah." I said: "O messenger of Allah! Guide me about the (expected) split?" He said: "When you find a group of people turning away from (true) guidance towards deviation, oppose them. For true guidance is from Allah, and as from the devil it is only going astray.

O Ali, true guidance is to follow the orders of Allah, without falling prey to base desires and ones own opinion. It is as if I see you facing a group of people interpreting the Qur'an the way they like, and creating (dubious) analogies; so they will make intoxicants lawful by calling it grape juice, they will pay Zakat to make lawful the wealth earned by cheating people in weight, they will accept bribery and

call it a gift." I said: "O messenger of Allah! How do we classify them when they start doing that? Are they apostates or just rebellious dissenters?" He said: "They will be the dissenters, blindly wandering in it, till they are dealt with by justice." I asked: "O messenger of Allah, will that justice be meted out by us or by others?" He said: "Of course, it will be by us, for with us Allah has commenced and with us shall He end. It was by us that Allah united the hearts after it had suffered disbelief, and it will be by us that He will unite the hearts after the dissent." Then I said: "Praise be to Allah, for the merit that He has granted us."

8. Shiahs of Ali are saved

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawayh, may Allah bless him with mercy, reported to me from Al-Husain b. Muhammad b. Amir, from Mualla b. Muhamamd al-Basri, from Muhammad b. Jamhur al-Ammi, who reported from Abu Ali al-Hasan b. Mahbub, who heard from Abu Muhammad al-Wabishi, reporting from Abu al-Ward who said:

I heard Abu Ja'far Muhammad b. Ali al-Baqir, peace be upon him, say: "When the Day of Resurrection will dawn, Allah will gather all people together on one plane, naked and barefooted, and they will be ranged on the road to the gathering place, till they will sweat profusely and their breathing will become difficult. They will be there for as long as Allah wills, and that is what Allah says in Qur'an: *'... and you shall hear nothing but whispers.'* (20:108)"

He said: Then an announcer will announce from the Throne: "Where is the Makkan Prophet?" (He said), the people will say: "You have caused all to hear, now name him." It will be announced: "Where is the Prophet of mercy, Muhammad, son of Abdullah?" Then the messenger of Allah, peace be upon him and his progeny, will rise and proceed before the people till he reaches the Pool, its length equal to the distance between Ayla and Sana; and then your master (i.e. Ali) will be called and he will proceed in front of the people and stand with him (i.e the Prophet). Then people will be summoned to pass by.

Abu Ja'far, peace be upon him said: "Among them on that Day, some will arrive (to stay) and some will be driven away. When the Prophet, peace be upon him and his progeny, will see that those sent away are from those who love us the Ahlul Bait, he will weep and say: "O Lord, these are partisans of Ali, O Lord, these are partisans of Ali!" He said: Allah will send an angel who will say: "O Muhammad! What makes you weep?" He will say: "Why should I not weep for the fate of those who followed my brother Ali b. Abi Talib. I see they are being sent off with the inmates of hell, and are prevented form being at my Pool?" He said: Then Allah will say: "O Muhammad, I give them away to you, and pardon them their sins for your sake, and I will unite them with those who loved your progeny; I will keep them in your group, and station

them at your Pool, and accept your intercession for them. This is how I have honoured you."

Then Abu Ja'far Muhammad b. Ali b. al-Husain said: There will be several men and women weeping on that Day, when they witness this, exclaiming: "O Muhammad, (help us). So no one who is our partisan and loves us will remain except that he will be in our party and with us, and will arrive at our Pool."

9. The best and the worst among people

He said: Abul Qasim Ja'far b. Muhammad, may Allah bless him with mercy, reported to me from Abu Ali Muhammad b. Hammam al-Iskafi, who reported from Abdullah b. Ala, who reported from Abu Saeed al-Adami, who reported from Umar b. Abdul Aziz, commonly known as Zohl, from Jamil b. Darraj, who reported that:

Abu Abdillah Ja'far b. Muhammad, peace be upon him, said: "The best people among you are those who are generous, and the worst among you are the misers. And the best deed is to treat your brothers well, and to strive to fulfil their needs, for that is what Satan dislikes; and in that is salvation from hellfire and entrance into Paradise. O Jamil, narrate this tradition to your special friends." I said: "Who are my special friends?" He said: "Those who are kind to their brothers in the time of hardship and ease." Then he said: "For those who are blessed with plenty, that is very easy. Indeed, Allah has praised those who have little. He said (in Qur'an): *' ... and they prefer others above themselves, even though poverty may afflict them. And whoever is saved from the greed of his own soul, those are the ones who prosper.'* (59:0)"

And Allah is Sufficient for us and the Best Trustee, and may Allah bless our master Muhammad, the Prophet and his progeny.

Chapter 35

Thirty Fifth Assembly

Met on Saturday, after three nights had elapsed from the month of Ramadhan in 410 Hijrah. The grand Sheikh al-Mufid, Abu Abdillah, Muhammad b. Muhammad b. al-No'man, may Allah increase his capabilities, narrated:

1. Allah's decisive argument

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawayh, may Allah bless him with mercy, reported to me from Muhammad b. Abdullah b. Ja'far al-Himyari, who reported from his father, who reported from Haroon b. Muslim, who reported from Mas'adah b. Ziyad, who said that:

When Ja'far b. Muhammad, peace be upon him, was asked about the verse: *'To Allah belongs the decisive argument.'* (6:149), he said: When there will be the Day of Reckoning, Allah will address (His) slave: "Were you a learned man?" If he says "Yes," Allah will ask: "Did you not act according to your knowledge?" And if he says: "I was not learned," He will say: "Why did you not learn?" and so call him to account. That is the decisive argument of Allah, Most High, against His creatures.

2. Luqman's advice to his son

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawayh, may Allah bless him with mercy, reported to me from al-Husain b. Muhammad b. Amir, from al-Qasim b. Muhammad al-Isfehani, from Sulaiman b. Dawood al-Minqari, from Hammad b. Isa, who reported that:

Abu Abdillah Ja'far b. Muhammad, peace be upon him, said: Among the admonitions given by Luqman to his son, he said: "O son, in your days, night and hours, keep some portion for acquiring knowledge. Surely, you will not find any thing more wasteful than its disregard."

3. Ali's hand of Justice

He said: Abu Ali al-Hasan b. Abdillah al-Qattan, reported to me from Abu Amru Uthman b. Ahmad, popularly known as Ibn al-Sammak, who reported from Abu Bakr Ahmed b. Muhammad b. Swaleh al-Tammar, who reported from Muhammad b. Muslim al-Razi, who reported from Abdullah b. Raja, who reported from Israeel, from Abu Ishaq, from Habshi b. Junadah, who said:

I was once sitting with Abu Bakr, when a man came to him and said: "O Caliph of the messenger of Allah, the Prophet, peace be upon him and his progeny, had promised to scrimp to me three measures of dates." So Abu Bakr said: "Call Ali for me." Ali, peace be upon him, came, and Abu Bakr told him: "O Abul Hasan, this man says that the Prophet, peace be upon him and his progeny, had promised to scrimp him three measures of dates, so give them to him." He gave him three measures of dates. Then Abu Bakr said: "Count them." They found out that each measure contained sixty dates. So Abu Bakr said: "The messenger of Allah spoke the truth. On the night of Hijrah (i.e. migration) I heard the Prophet as we were on our way from Makkah to Madinah saying: O Abu Bakr, my palm and Ali's palm are equal to each other in justice."

4. Ali's love . . . an obligation

He said: Abu Ali al-Hasan b. Abdillah al-Qattan reported to me from Abu Amru Uthman b. Ahmad, who reported to me from Ahmad b. al-Husain, who reported from Ibrahim b. Muhammad b. Bassam, from Ali b. al-Hakam, from al-Laith b. Sa'd, from Abu Saeed al-Khudari, who said:

The Prophet, peace be upon him and his progeny, said: "O people, love Ali because his flesh is my flesh, his blood is my blood. May Allah curse those people who have reneged from the covenant with me about him, and forgotten my parting counsel about him; and they have no share (of blessings) from Allah."

5. The meaning of 'Al-Kawthar'

He said: Abul Hasan Ali b. Bilal al-Mahlabi, reported to me from Abu al-Abbas Ahmad b. al-Hasan al-Baghdadi, who reported from Muhammad b. Ismail, who reported from Muhammad b. al-Swalt, who reported from Abu Kudainah, from Ata, from Saeed b. Jubair, from Abdullah Ibn al-Abbas, who said:

When the verse: *'We have surely blessed you with abundance'* (Kauthar-108:1) was revealed to the Prophet, peace be upon him and his progeny, Ali b. Abi Talib, peace be upon him, asked him: "O messenger of Allah, what is al-Kauthar?" He said: "It is a stream with which Allah has honoured me." Then Ali, peace be upon him, said: "O messenger of Allah, describe for us this sacred stream." He said: "Yes, O Ali, al-Kauthar is a stream that flows under the Throne of Allah, Most High. Its water is whiter than milk, sweeter than honey, softer than cream. Its pebbles are of

aquamarine, ruby and coral. Its weeds are saffron, its dust is sweet smelling musk, and its basins are under the Throne of Allah, Most High!"

Then the Prophet, peace be upon him and his progeny, struck his hand on Amirul Mo'mineen's side and said: "O Ali, this stream is for me and you, and for those who love you after I have gone."

6. Ali at Qudaid

He said: Abul Hasan Ali b. Muhammad al-Katib reported to me from al-Hasan b. Ali b. Abdul Karim al-Za'farani, who reported from Abu Ishaq Ibrahim b. Muhammad al-Thaqafi, who reported from Ismail b. Aban, who reported from Amru b. Shimr, who said:

I heard Jabir b. Yazid reporting from Abu Ja'far Muhammad b. Ali, peace be upon him, who reported from his father, and from his grandfather, peace be upon them all, that when Amirul Mo'mineen, peace be upon him, left Madinah for Basrah to confront the renegades, he stopped at al-Rabdhah. And then as he left from there, he was met by Abdullah b. Khalifa al-Taee, at a place called Qudaid. Amirul Mo'mineen, peace be upon him, welcomed him. Then Abdullah said:

"Praise be to Allah who restored the right to its owner and kept it in its rightful place, regardless of whether some people were pleased or displeased. By Allah, they had hated Muhammad, peace be upon him and his progeny, resisting and fighting against him. But Allah turned their guile against them, and made the disaster to befall them. By Allah, we shall fight by your side in every situation, protecting (the message of) the messenger of Allah, peace be upon him and his progeny."

Amirul Mo'mineen, peace be upon him, welcomed him and made him sit by his side, for he was indeed his helper and friend. Then he started inquiring about people till he mentioned Abu Musa al-Ashari. He said: "By Allah, I do not trust him, and I do not see you secure against him if he finds support." Amriul Mo'mineen, peace be upon him, replied: "By Allah, he was neither trustworthy nor a good counsel in my estimation. But those who preceded me were captured by his fancy and gave him authority to govern the people. And I had decided to remove him, but al-Ashtar asked me to confirm him, so I did it reluctantly. Thereafter, I had to sustain his dismissal."

He said: He (i.e. Amirul Mo'mineen) remained with Abdullah this way, till a great multitude was seen coming from the mountains of Tay. Amirul Mo'mineen said: "Look out, who are they?" So, some of the horsemen ran to find out, and soon came back

to report that they were the people of Tay who had come with their sheep and camels and horses. Some of them had come with their gifts for Ali, and some intended to go with him to fight his enemy. So Amirul Mo'mineen, peace be upon him, said: "May Allah reward the people of Tay a good reward, and '*He (i.e. Allah) has a far richer reward for those who fight for Him than for those who stay at home.*'(4:95)"

And when they drew close to him, they greeted him. Abdullah b. Khalifa said: "By Allah, I was pleased with what I experienced from their group, and by their excellent form. They spoke and confirmed their stand. By Allah, I have not seen a more eloquent speaker than their spokesman." And Adi b. Hatim al-Taee stood up, praised Allah and lauded Him and then said: "I had embraced Islam in the days of the Prophet, peace be upon him and his progeny, and I paid my Zakat (dutifully) in his time, and after he had departed, I fought the apostates. I did all that to earn the pleasure of Allah, and indeed, the reward of one who does good and guards against evil is from Allah. We are informed that some men of Makkah have reneged on your loyalty, and have turned against you as aggressors. So we have come to help you on the right path, and here we are, before you. So command us to do whatever you wish." Then he recited the following:

> *"And we have helped (the cause of) Allah before you,*
>
> *and you have come to us with truth, so you will be helped.*
>
> *All of us shall be sufficient for you against them all,*
>
> *And indeed, of all man, you deserve this most."*

Then Amirul Mo'mineen, peace be upon him, said: "May Allah reward you on behalf of Islam among all living people, and on behalf of all Muslims. You have indeed submitted voluntarily and fought the apostates, and are determined to help the Muslims." Then Saeed b. Ubaid al-Bahtari from the tribe of Bani Bahtar rose and said: "O Amirul Mo'mineen, some men are able to say what they have in their minds, while others are unable to express what they think in their hearts. And if they are forced to do it, they find it extremely difficult. And if they keep silent, the grief torments them and makes them restless. As far as I am concerned, I can not convey to you all that I have in my mind, but I will try my best to be explicit, and Allah is the custodian of success! I am surely your best counsellor, privately and in open, and I will fight by your side in every situation; and I see you with the Truth, the way I never saw those who preceded you, nor any other person among your contemporaries! This is because of your merit and excellence in Islam, and your relation to the Prophet. I shall never part from you till you win, or I die before you."

Amirul Mo'mineen, peace be upon him, said: "May Allah bless you with mercy, Your tongue has indeed expressed what you conscience has concealed. I pray to Allah that He may bless you with good health, and reward you with Paradise."

Then others from them spoke, but I do not remember the speech of any other but these two men. Then Amirul Mo'mineen decamped, and from them six hundred followed him till they reached Zuqar. When he arrived there, he had One thousand and three hundred men.

7. Shiahs, the foremost to enter Heavens

He said: Abu Nasr Muhammad b. al-Husain al-Muqri reported to me from Umar b. Muhammad al-Warraq, who reported from Ali b. al-Abbas al-Bijilli, who reported from Hameed b. Ziyad, who reported from Abu Nuaim al-Fadhl b. Dakin, who reported from Muqatil b. Sulaiman, from al-Dhahhak b. Mazahim, from Ibn Abbas, who said:

I asked the Prophet. Peace be upon him and his progeny, about the verse of the Quran: *'And those foremost in faith, are the foremost, those are the ones brought near, in the garden of bliss...'* (56:10,11,12). He said: Jibraeel told me: "That refers to Ali and his Shias. They are the foremost towards Paradise, brought closer to Allah, Most High, by the special honour bestowed upon them."

8. Forgiving, Merciful ALlah

He said: Abu Ghalib Ahmad b. Muhammad al-Zurari, may Allah bless him with mercy, reported to me from my Uncle Abul Hasan Ali b. Sulaiman b. al-Jahm, who reported from Abu Abdillah Muhammad b. Khalid al-Tayyalasi, who reported from al-Ala' b. Razin, from Muhammad b. Muslim al-Thaqafi, who said:

I asked Abu Ja'far Muhammad b. Ali, peace be upon him, about the verse (in Qur'an): *'Those Allah will change their evil deeds into good deeds. Allah is ever all-Forgiving, Merciful.'* (25:70)

He said: "A believer who will be a sinner will be brought on the Day of Reckoning, and made to stand for accounting. And Allah (Himself) will be in charge of his reckoning, and no other men will know about his reckoning. Then Allah will show him his sins, till when he will confirm his evil deeds, then Allah will command the recorders: 'Change them into good deeds, and display them to the people.' Then the people will ask: 'Did this slave not have even single lapse?' Then Allah will order him to Paradise. This is the true meaning of the verse, and it is especially for the sinners among our Shias."

9. Four characteristics

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan b. al-Waleed, may Allah bless him with mercy, reported to me from his father, who reported from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from Muhammad b. Abdul Jabbar, from al-Hasan b. Mahboob, from Abu Ayyub al-Khazzaz, from Abu Hamza al-Thumali, who reported from Abu Ja'far Muhammad b. Ali, peace be upon him, who said:

My father Ali b. al-Husain, peace be upon him, used to say that whoever has four characteristics in him, his faith will be deemed complete, and he will be purified of his sins, and he will meet his Lord having earned His pleasure: "He who fulfils his duty towards people for the sake of Allah, and he who is always truthful with people, and he who feels ashamed of committing any ugly deed before people and before Allah, and he who puts on the best behaviour with his family."

10. Verses at Multan

He said: Abu al-Tayyib al-Husain b. Muhammad al-Nahwi, the friend of Abu Bakr Muhammad b. al-Qasim al-Ambari, reported to me from Abu Bakr Muhammad b.al-Qasim, who reported from al-Abbas b. al-Husain al-Lahabi, who reported from al-Hassan, from Qubaisah al-Lahabi, who said:

Ali b. Hafs b. Umar wrote to Abu Ja'far al-Mansoor that I saw it written in a khan at Multan that: Abdullah b. Muhammad b. Abdillah b. al-Hasan b. al-Husain b. Ali Abi Talib (peace be upon him) says: When I reached this place, and found myself secure, I said:

"Perchance, the drinking fountain may clear up to quench the thirst,

a thirst which has been prolonged because of the turbid water,

Perchance, you may be garbed by the unclothed one,

and may find help from the lowly and oppressed;

Perchance a bonesetter of the broken bone may from his kindness,

feel sympathy for the broken bone and set it.

Perchance, Allah may not allow His slave to despair,

for all that is lofty and great is indeed negligible in His sight."

Sheikh said: And Abu al-Tayyib al-Husain b. Muhammad al-Tammar recited to me quoting Abu Bakr al-Arzami, the following:-

"(In this world) I find a (feeble) helpless person known as

tough because of his tyranny, (but)

had he adopted fear of Allah, his brutality might have been blunted;

And (I find) a chaste person taken as helpless,

because of his (virtue of) chastity (and modesty)

(though) had it not been for fear of Allah, the ways

(of evil) would not have found him powerless;

And (I find) a fool whose affairs are cared for (by others),

being appointed a leader by his fellowmen and his relatives,

(in spite of the fact that) he has no resoluteness in his affairs,

nor are nobility and magnanimity counted among his qualities.

But all that is controlled by Allah, and He grants,

So neither this contends him nor that tries to overcome him;

(The truth is that) when Allah in His mercy, perfects the wisdom of a person,

his behaviour and all his desires are perfected also."

11. Imam Al-Baqir's advice to his sons

He said: Abul Qasim Ja'far b. Muhammad, may Allah bless him with mercy, reported to me from Muhammad b. Hammam, from Abdullah b.al-Ala', from Muhammad b. al-Hasan b. Shammoon, from Hammad b. Isa, from Ismail b. Abi Khalid, who said:

I heard Abu Abdillah Ja'far b. Muhammad, peace be upon him, say: We were gathered together by (our father) Abu Ja'far, peace be upon him, and then he said: "O my sons, beware of meddling with the rights of others, and be enduring when visited by any misfortune, and if people call you to any matter whose harm to you is more than its benefit, do not respond."

And may Allah bless our master Muhammad, the Prophet and his pure progeny.

Chapter 36
Thirty Sixth Assembly

Met on Saturday, the 10th of the month of Ramadhan, in 410 Hijrah. The grand Sheikh al-Mufid, Muhammad b. Muhammad b. al-No'man, may Allah support his capabilities, narrated to us:-

1. Month of Ramadhan and the Night of Qadr

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Muhammad b. Yahya Ibn Sulaiman Al-Muruzi, who reported from Abdullah b. Muhammad al-Ayshi, who reported from Hammad b. Salemah, from Ayyub from Abu Qulabah, from Abu Hurairah, who reported that:

The Prophet, peace be upon him and his progeny, said: "This is the month of Ramadhan, the blessed month whose fasts Allah has made obligatory. The gates of Paradise are opened in this month and the Satans are shackled in it. In this month, there is a night, which is better than a thousand months. Whoever preserves its sanctity is indeed saved." The Prophet, peace be upon him and his progeny, repeated it three times!

2. Trials begin with Imams and then with Shiahs

He said: Abu Bakr, Muhammad b. Umar al-Je'abi reported to me from Abu Al-Abbas Ahmad b. Muhammad b. Saeed b. Ibn Uqdah, who reported from Ja'far b. Abdullah, who reported form Sa'daan b. Saeed, who reported from Sufyan b. Ibrahim al-Ghamidy al-Qadhi, who said:

I heard Ja'far b. Muhammad, peace be upon him say: "Tests and trials begin with us and then with you, and the times of ease begin with us and then with you. And by the oath of Him where oath is usually taken, Allah will triumph through you the way He triumphed through the stones (of clay)." (Refer to Surah al-Fil).

3. The Prophet prayer for rain

He said: Abul Hasan Ali b. Bilal al-Mahlabi reported to me from al-No'man Ibn Ahmad al-Qadhi al-Wasiti in Baghdad, who reported from Ibrahim b. Arfah al-Nahwi, who both reported from Ahmad b. Rashad b. Khuthaim al-Hilali, who reported from his uncle Saeed b. Khuthaim, who reported from Muslim al-Ghilabi, who said:

Once an Arab from the desert came to the Prophet, peace be upon him and his progeny, and said: "By Allah! We have come to you while we neither have a shrieking camel nor a snoring sheep." Then he presented the following verses:

"O best of all the creatures, we have come to you,

that you may show mercy to us for the hardship we face!

We have come to you while the maiden girls bleed from

their breasts (because of hard labour),

and the suckling mother is distressed from her baby.

And a young man submits with both his palms,

to receive anything bitter or sweet, weakened by hunger.

Nothing that a human can consume is left with us,

except the common bitter colocynth and the fluffy saplings,

so we have no refuge but with you,

and where can people seek refuge but with the Prophets."

So the Prophet, peace be upon him and his progeny, turned to his companions and said: "This Arab is complaining of shortage of rainfall and severe famine." Then he rose putting together his clock and climbed up the pulpit. After praising and lauding Allah thus: "All praise to Allah Who when He rose to the heavens became exalted, and on the earth became close - closer to us than the jugular vein." Then he raised his hands towards the heaven and said: "O Allah, send upon us rain which would give us relief and which would be savory, productive, abundant, pervading, immediate, without any delay. Let it be beneficial without any harm, which would fill the udder and cause the produce to grow from the earth; it would give life to earth after it had died." His hands had not come back to his chest when the clouds encircled Madinah like a crown, and the sky became overcast. Then the people of the valleys came to the Prophet shouting: "We will drown, we will drown." So the Prophet, peace be upon him and his progeny uttered: "Around us and not upon us." So the clouds in the sky dissipated. Then the Prophet, peace be upon him and his progeny, smiled and said: "How good was Abu Talib. Had he been alive, his eyes would have cooled. Who will recite to us his verses?"

Then Umar b. al-Khattab rose and said: "O messenger of Allah, perhaps you mean this verse":-

"No she-camel has carried on her saddle

any load, more kind and more dutiful than the

person of Muhammad."

The Prophet, peace be upon him and his progeny, said: "That was not said by Abu Talib, that is from Hassan b. Thabit."

Then Ali b. Abi Talib, peace he upon him, stood up and said: "Perhaps you meant this, O messenger of Allah!":-

"And the bright one from whose face,

the clouds pour forth to relieve the orphans and protect the poor widows,

The one to whom the ruined men from Banu Hashim resort,

While he is among them bounteous, and man of many virtues.

By the sacred House of Allah, you have lied when you said:

'We will surpass Muhammad,'

and when you said: 'we will fight him.'

We will indeed protect him till we are knocked down around him,

unmindful of our own children and our wives."

The Prophet, peace be upon him and his progeny said: "Yes, that is it." Then a man from the Banu Kananah stood up and said:

"Praise to you, and all praise to Him Who is All-Rewarding,

We were blessed with rain because of the Prophet.

He prayed to Allah, His Creator,

And turned his eyes unto Him;

And before his glance returned, or

quicker, the rain poured forth upon us.

Bustling forth in abundance and exuberant,

with which Allah succoured the prominent people of Mudhar.

So it was the way his uncle had said,

his uncle Abu Talib, a man of exceeding grace;

(he said): 'By his face shall Allah pour forth from the clouds,'

so this is the witness and that was the information."

The Prophet, peace be upon him and his progeny, said: "May Allah lodge you, O Kanani, for every couplet you have said, in a chamber in Paradise."

4. Ubaidullah b. Abbas and Mo'awiyah

He said: Abul Hasan Ali b. Muhammad al-Katib reported to me from al-Hasan b. Abdul Karim al-Za'farani, who reported from Abu Ishaq b. Muhammad al-Thaqafi, who reported from Ja'far b. Muhammad al-Warraq, who reported from Abdullah b. al-Azraq al-Shaybani, who reported from Abu al-Jahhaf, from Mo'awiyah b. Tha'labah who said:

When Mo'awiyah found himself fully entrenched in his rule, he sent Busr b. Artat to Hejaz, to hunt for the Shias of Ali b. Abi Talib, peace be upon him. At that time, Ubaidullah b. al-Abbas governed Makkah. He (i.e. Busr) summoned him, but could not find him. Then he was informed that Ubaidullah had two infant sons. So he set out to reach them, and when he found them - they had two (tender) forelocks (shining) like pearls - he ordered to kill them. When their mother came to know this, her grief put her on the verge of death. At that moment, she said:

"Ah! Who has heard about my two dear sons,

who were like two pearls torn from their oyster!

Ah! Who has known about my two dear sons,

who are my ears, my eyes! My heart today feels wrenched.

I am informed that Busr (did it),

but I cannot believe what they thought (of us)

from (what I hear about) their speech and the falsehood they contrived.

So the sharp sword fell on the throat of my two little ones,

that indeed is tyranny and immoderation,

Who showed love to the two tormented

infants who had lost their progenitor."

He said: Then once Ubaidullah b. al-Abbas met Mo'awiyah while Busr b. Artat was present. Mo'awiyah said: "Do you recognize this old man who killed the two infants?" Busr said: "Yes, I killed them, so what?" Then Ubaidullah said: "I wish I had a sword." Busr said: "Here is my sword," pointing to his own sword. Mo'awiya scolded him saying: "Woe unto you! What makes you a fool in spite of your old age! You trust a man whose two sons you killed, and give him your sword? Perhaps you do not know the courage of Banu Hashim? By Allah, if you gave it to him, he could kill you first, and then I would be the next." Ubaidullah said: "On the contrary, by Allah, I would begin with you (O Mo'awiyah) and he (i.e. Busr) would be the next."

5. The true successors on earth

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abdul Abbas Ahmad b. Muhammad b. Saeed, who reported from Ja'far b. Muhammad b. Marwan, who reported from his father, who reported from Ibrahim b.al-Hakam, from al-Masoodi, who reported from al-Harith b. al-Haseerah, from Imran b. Hasim, who said:

Once Umar b. al-Khattab and I were present with the Prophet, peace be upon him and his progeny, and Ali, peace be upon him, was sitting by his side. Then the Prophet, peace be upon him and his progeny, recited the following verse (from the Qur'an): *'Or who answers the distressed when he calls upon Him and relieve the*

affliction, and has made you successors on the earth? Is there another god with Alalh? No indeed. How little do you reflect?' (27:62). He said: (Upon hearing this), Ali, peace be upon him, quivered like a bird. The Prophet, peace be upon him and his progeny, said: "Why are you so worried?" He said: "Why would I not worry, as Allah says He will make us the successors on earth?" The Prophet, peace be upon him and his progeny, said: "Do not be anxious! By Allah, none but the (true) believer will love you, and none but a hypocrite will hate you."

6. The Chosen ones

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Ja'far b. Muhammad b. Sulaiman Abul Fadhl, who reported from Dawood b. Rushaid, who reported from Muhammad b. Ishaq al-Tha'labi al-Mosili Abu Nawfil, who said:

I heard Ja'far b. Muhammad, peace be upon him, say: "We are the Chosen ones by Allah among His creation, and our Shias are His Chosen ones from the Ummah of Muhammad, peace be upon him and his progeny."

7. Those three have no religion

He said: Abu Ghalib Ahmad b. Muhammad al-Zurari, may Allah bless him with mercy, reported from his uncle Ali b. Sulaiman, who reported from Muhammad b. Khalid al-Tayalasi, who reported from al-Ala' b. Razeen, from Muhammad b. Muslim al-Thaqafi, who said:

I heard Abu Ja'far Muhammad b. Ali, peace be upon him, say: "He who resorts to the way of obeying those who disobey Allah has no religion at all, and he who invents lie against Allah has no religion at all, and he who adopts the way of repudiating anything from the Signs of Allah, has no religion at all."

8. If one knew of his appointed hour

He said: Abu Hafs Umar b. Muhammad, popular as Ibn al-Zayyat, reported to me from Ali b. Mahrwayh al-Qazwini, who reported from Dawood b. Sulaiman al-Ghazi, who reported from al-Ridha Ali b. Musa, who reported from is father, Musa b. Ja'far, who reported from his father Ja'far b. Muhammad, who reported from his father Muhammad b. Ali, who reported from his father, Ali b. al-Husain, who reported from his father al-Husain b. Ali, peace be upon them all, who said:

Amirul Mo'mineen, peace be upon him, said: "If a slave of Allah were to see his appointed time of death, and how quickly it advance towards him, he would detest all his long hopes and would renounce seeking the world."

He said: Abul Faraj al-Barqi al-Dawadi reported to me the following verses which he heard from a saintly old man at Baytul Muqaddas.

"One waiting for death is busy every hour,

diligently constructing, erecting and fortifying,

He has moments, which are tested by a certain reality, (i.e. death)

but his deeds are of those who is not certain.

It is manifest yet denied, its knowledge treated as if

its ways were unknown to even those who are certain."

And may Allah bless our master, Muhammad, the Prophet and his pure progeny.

Chapter 37
Thirty Seventh Assembly

Met on Saturday, 17th of the month of Ramadhan in 410 Hijrah. The grand Sheikh al-Mufid, Muhammad b. Muhammad b. al-No'man, may Allah increase his capabilities, narrated:

1. Always remember Allah

He said: Al-Muzaffar b. Muhammad al-Balkhi al-Warraq informed me from Abu Ali Muhammad b. Hammam al-Iskafi al-Katib, who reported from Abdullah b. Ja'far al-Himyari, who reported from Ahmad b. Muhammad b. Isa, who reported from al-Hasan b. Mahboob, from Abu Hamza al-Thumali, from Abu Ja'far Muhammad b. Ali al-Baqir, peace be upon him, who said:

A believer is in his prayers, as long as he remembers Allah, while standing, sitting or lying down. Surely, Allah says (in Qur'an): *'Those who remember Allah, standing, sitting, or lying on their sides, and reflect on the creation of the heavens and the earth: Our Lord, You have not created this in vain, glory be to You! So save us from the chastisement of the fire.'* (3:191).

2. Three major sins

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawayh, may Allah be pleased with him, reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa, from al-Husain b. Saeed, from Yasir, from Abdul Hasan al-Ridha, Ali b. Musa, peace be upon him, who said:

"When the rulers utter lies, the rains are withheld. And when the monarch is oppressive, the country is weakened and when Zakat is withheld, the livestock (upon which Zakat has been due) suffer death."

3. People will be called by their mother's names

He said: Abu Bakr Muhammad b. Umar al-Je'abi, reported to me from Abu Abdillah Ja'far b. Muhammad al-Hasani, who reported from Ahmad b. Abd al-Mon'em, who reported from Abdullah Ibn Muhammad al-Fazari, from Ja'far b. Muhammad, from his father, peace be upon them all. And he said that Ja'far b. Muhammad al-Hasani reported from Ahmad b. Abd al-Mon'em, who reported from Amru b. Shimr, from Jabir al-Jofi, from Abu Ja'far Muhammad b. Ali, peace be upon him, from Jabir b. Abdillah al-Ansari, who said:

The Prophet, peace be upon him and his progeny, said to Ali b. Abi Talib, peace be upon him: "May I not give you glad news? May I not award you?" He said: "Yes, O messenger of Allah." He (i.e. the Prophet) said: "Surely, I and you are created from one clay, and from what remained, our Shias were created. When the Day of Reckoning will dawn, all people will be called by their mother's names, except your Shias, who will be called by the names of their fathers, confirming their legitimacy."

4. The fate of those who disown Ahlulbait

He said: Abu Bakr Muhammad b. Umar al-Je'abi, reported to me from Muhammad b. Abdillah ibn Abu Ayyub at the Syrian coast, who reported from Ja'far b. Harun al-Masisi, who reported from Khalid b. Yazid al-Qisri, who reported from Umay al-Sayrafi, who said:

I heard Abu Ja'far Muhammad b.Ali al-Baqir, peace be upon him, say: "Allah will disown those who disown us, and may Allah curse those who curse us; and may Allah destroy those who are our adversaries. O Allah! You know that we are the cause of their guidance, and yet they take us as their enemies. So You be the sole One to inflict punishment upon them."

5. The event of advancing Abraha

He said: Abul Hasan Ali b.Bilal al-Mahlabi reported to me from Abdul Wahid b. Abdullah b. Yunus al-Rabée, who reported from al-Husain b. Muhammad b. Amir, who reported from Mualla b. Muhammad al-Basri, who reported from Muhammad b. Jamhoor al-Ammi, who reported from Ja'far b. Bashir, who reported from Sulaiman b. Samáah, from Abdullah b. al-Qasim, from Abdullah b. Sinan, from Abu Abdillah Ja'far b. Muhammad, peace be upon him, from his father, from his grandfather, peace be upon them, who said:

When Abraha b. al-Sabbah, the king of Abyssinia, advanced towards Makkah to demolish the House (of Allah, i.e. Ka'bah), the Abyssinias hastened to raid it and they captured the grazing camels of Abdul Muttalib b. Hashim. Then Abdul Muttalib came to the King, seeking permission to see him, and he was granted. The king was sitting under a silken cupola on his throne. He greeted him, and Abraha returned the greeting, staring at his face. He was impressed by his (Abdul Muttalib's) grace, handsomeness and appearance. The king said: "Did your ancestors have the same light as this which I see in you and the same comeliness?" He said: "Yes, O king, all my ancestors had this light, comeliness and radiance." So Abraha said to him: "You have indeed superceded the kings in your glory and nobility! And you deserve to be the chief of your people." Then he made him sit with him on his throne, and he sent

for the groom, who looked after his huge elephant. The elephant was white and huge, having two tusks studded with pearls and gems, and the king prided over other kings because of it. He said: "Bring the elephant." The groom came with the elephant, flourished with beautiful adornments. When it came to face to face with Abdul Muttalib, it bowed before him, and it had never bowed before the king. And then Allah made it utter in Arabic, so it greeted Abdul Muttalib.

When the king saw this, he was disturbed and considered it a magic. So he said: "Take back the elephant to its place." Then he turned to Abdul Muttalib and asked: "What have you come for? For I know of your generosity and your magnanimity, and I have observed your dignified appearance and comeliness which prepares me to fulfil your need. So ask of me whatever you wish." He thought Abdul Muttalib would ask him to return from Makkah. But Abdul Muttalib said: "Your people have captured my grazing camels and taken them away. So order them to return them to me." He said: The king was furious at this and said: "You have fallen in my estimate. You come to me to ask for your camels, while I am here to destroy your glory and the glory of your people, and to demolish your distinction, which distinguishes you from every other people, and that is the House which people of all lands come for pilgrimage. You did not ask me about it and your are calling for your camels?"

Abdul Muttalib said: "I am not the Lord of the House, which you intend to wreck. I am the master of my camels which have been taken away by your people! I have come to ask for that which I own, and as for the House, it has a Lord Who is All-Powerful and mightier than all His creatures, and has more authority over it than others." The king said: "Return his camels, and attack the House, breaking it stone by stone." Then Abdul Muttalib took his camels and preceded to Makkah. The king followed him with his huge elephant and the army to demolish the House. When they pushed the elephant to enter the sanctuary (of Kabah) it stopped, and when they left him, it hurriedly drew back. So Abdul Muttalib told his servants: "Bring me my son." They came with al-Abbas. He said: "I did not mean him. Bring me my son." They came with Abu Talib. He said: "I did not mean him, call my son for me." So they came with Abdullah, the father of the Prophet, peace be upon him and his progeny. When he arrived, he (i.e. Abdul Muttalib) said: "O my son, go and climb the mountain of Abu Qubais, and cast your glance towards the sea, and see what is coming from there and inform me."

He said: Abdullah climbed Abu Qubais. After a short while, he saw flights of birds coming, like a storm and darkness of the night, and descended on Abu Qubais. Then they proceeded towards the House, and circled around it seven times. Then they came to al-Safa and al-Marwah, and went to and fro seven times. Abdullah, may Allah be pleased with him, returned to his father and gave him the news. He said: "O my son, go and see what has become of those people, and then inform me." So he went, and saw them directed towards the army of Abyssinia. He informed Abdul

Muttalib about it. Then Abdul Muttalib, may Allah bless him with mercy, proceeded exclaiming: "O people of Makkah! Go towards the army and pick up your share of the spoils." He said: They came upon the army who had become like whittled wood. And every bird had three pebbles in its beak and hands, killing every one of the army with every single pebble. As they came to see all of them, the birds had gone. And nothing like it had ever been seen before or after. When all had perished, Abdul Muttalib came to the House, and clinging to its curtains said:

"O One who held back the elephant from al-Mughammas

(i.e. a place on the road of al-Taif where Abraha's guide lived),

You indeed held it back, as if it were topsy-turvy.

In a strait in which men lose their breath."

Then he went away, commenting on the runaway Quraish, and their anxiety over the invading Abyssinians:

"The Quraishites flew when they saw the army,

and I remained alone, finding no one for comfort,

and I never heard even a whisper from them

except from my honoured and distinguished brother

(who was) made a chief and a leader among his people."

6. Things which corrupt

He said: Abul Hasan Ali b. Khalid al-Maraghi reported to me from Thawabah Ibn Yazid, who reported from Ahmad b. Ali al-Muthanna, from Muhammad b. al-Muthanna, from Shababah b. Sawwar, from al-Mubarak b. Saeed, from Khaleel al-Farrà, from Abu Al-Mujabbar, who said:

The Prophet, peace be upon him and his progeny, said: "Four things corrupt the heart; to be alone (in privacy) with women, to listen to (the advice of) women, and to seek their opinion, and to be in company of the dead." So someone asked: "O messenger of Allah! What is the company of the dead?" He said: "To be in company of anyone who leads astray from the faith and the one who is unfair in the judgements."

7. Give time to those in hardship

He said: Abu Bakr Muhammad b. Umar al-Je'abi, reported to me from Abul Abbas Ahmad b. Muhammad b. Saeed, who reported from Abdullah b. Kharash, who reported from Ahmad b. Bard, who reported from Muhammad b. Ja'far b. Muhammad, from his father, Ja'far b. Muhammad, from his father Muhammad b. Ali, peace be upon them, from Lababah b. Abd al-Munzar, that he went to collect his debt from Abu al-Yasar. He heard him say:

"Tell him, he is not here." So Abu Lababah exclaimed: "O Abu Yasar, come out." He came out. Abu Lababah asked: "What makes you act like this?" He said: "Hardship, O Abu Lababah." Do you say that in the name of Allah?" Abu al-Yasar said: "Yes, by His name." Then Abu Lababah said: "I heard the Prophet, peace be upon him and his progeny ask: "Who likes to be sheltered from the outburst of hellfire?" We said: "All of us would like that, O messenger of Allah." He said: "Then he should give respite to his debtor - or he should redeem the financial difficulty."

8. A brother in the name of Allah

He said: Abu Hafs Umar b. Muhammad al-Zayyat reported to me from Ali b. Mahrawayh al-Qazwini, who reported from Dawood b. Sulaiman al-Ghazi, who said:

I heard al-Ridha Ali b. Musa, peace be upon him, say: "Whoever has been able to acquire a brother in the name of Allah, has indeed found a house in Paradise." He said: Abul Hasan al-Rahbi al-Nahwi recited the following verse by Al-Hajjaj b. Yusuf al-Tamimi:

> "If a man lives for fifty years
>
> then he indeed is quite near the fountain of his return,
>
> And when you pass a day of your life, do not say
>
> I have passed, but say I have an observer over me!
>
> And when a decade elapses in which you lived,

and are back to join in an ensuing decade, then you are a stranger."

All praise to Allah, and His blessings upon our master Muhammad, the Prophet, and his pure progeny.

Thirty Eighth Assembly

Met on Saturday, when six nights were left of the month of Ramadhan in 410 Hijrah. The grand Sheikh al-Mufid Abu Abdillah Muhammad b. Muhammad al-No'man, may Allah prolong his life, narrated:

1. Three important obligations

He said: Al-Shareef al-Swaleh Abu Muhammad al-Hasan b. Hamza al-Alawi, may Allah bless him with mercy, reported to me from Ahmad b. Abdullah, from his grandfather Ahmad b. Abu Abdillah al-Barqi, from his father, from Yaqoob b. Yazid, from Ibn Abi Umair, from Hisham b. Salim, from Abu Ubaidah al-Hazzá, that:

Abu Abdillah Ja'far b. Muhammad, peace be upon him, said: "Should I not guide you to the most important obligations Allah has placed upon His creatures? To be fair and just with people in their dealings; to be comforting to the brothers in faith; to remember Allah in every situation. And when he faces a matter of obedience to Allah, he acts accordingly and when he comes across any sin, he shuns it."

2. The most helpless man

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abu Ja'far Muhammad b. Swaleh al-Qadhi, who reported from Masrooq b. al-Marzban, who reported from Hafs, from Asim, from Abu Uthman, from Abu Huraira, who said:

The Prophet, peace be upon him and his progeny, said: "The most helpless person is the one who renders himself unable to supplicate (to Allah), and the most niggardly is the one who is miserly with greeting in salaam."

3. The Prophet prayed for Ali (AS) at Khaybar

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from al-Hasan b. Hammad b. Hamza Abu Ali from his book, reporting from al-Hasan b. Abdul Rehman Ibn Abi Leila, who reported from Muhammad b. Sulaiman b. Abdillah al-Isfehani, from Abd al-Rahman al-Isfehani, from Abd al-Rahman b. Abu Laila, from Ali b. Abi Talib, peace be upon him, who said:

The Prophet, peace be upon him and his progeny, sent for me while I had an eyesore. He spat into my eyes, and tied a tight turban around my head, and then

said: "O Allah, relieve him of heat and cold." Thereafter I was never afflicted with heat or cold.

4. Purity of Ahlulbait

He said: Abu Bakr Muhammad b. Umar al-Je'abi, may Allah bless him with mercy, reported to me from Ahmad b. Isa b. Abu Musa in Kufa, from Abdus b. Muhammad al-Hadhrami, who reported from Muhammad b. Furat, from Abu Ishaq, from al-Harith, from Ali b. Abi Talib, peace be upon him, who said:

The Prophet, peace be upon him and his progeny, used to come to us every early morning saying: "Time for prayers! May Allah have mercy on you. Verily! Allah intends to remove all abominations from you, O Ahlul Bait, and to purify you absolutely."

5. Asma B. Aqil laments Al-Husain

He said: Abu Ubaidullah Muhammad b. Imran al-Marzbani reported to me from Ahmad b. Muhammad, who reported from al-Hasan b. Ulail al-Anzi, who reported from Abdul Karim Ibn Muhammad, who reported from Ali b. Salemah, from Abu Aslam Muhammad b. Fakhar, from Abu Hayyaj Abdullah b. Amir, who said:

When the sad news of al-Husain's, peace be upon him, martyrdom reached Madinah, Asma bint Aqil b. Abi Talib came out with a group of her ladies and came to the grave of the Prophet, peace be upon him and his progeny, and clinging to it, sobbed bitterly. Then, addressing the Muhajireen and the Ansar, she said:

> "What will you say when the Prophet says to you
>
> on the Day of Judgement, and the truth will indeed be heard.
>
> 'You deserted my family members, or were you absent,'
>
> and the truth will be brought together before the master.
>
> 'You had forsaken them at the hands of the oppressors,
>
> so you have no one to intercede on your behalf before Allah.'
>
> There was no one (of you) at Kerbala on the day
>
> When death crept to them, and none was there to defend them!"

He said: "We never saw as many wailing men and women on any other day."

6. Ummu Salemah and Martyrdom of Al-Husain

He said: Abu Ubaidullah Muhammad b. Ahmad al-Marzbani reported to me from Ahmed b. Muhammad al-Jawhari, who reported from al-Hasan b.Ulail al-Anzi, from Abdul Karim b. Muhammad, who reported from Hamza b. al-Qasim al-Alawi, who reported from Abdul Azeem b. Abdillah al-Alawi, from al-Hasan b. al-Husain al-Arani, from Ghiyath b. Ibrahim, that:

Al-Sadiq Ja'far b. Muhammad, peace be upon him, said: Ummu Salemah, may Allah bless her with mercy, once woke up weeping. She was asked: "What makes you cry?" She said: "My son al-Husain has been killed last night. And that is because I have never seen the Prophet in the dream till last night. I saw him pale and in profound grief." So I asked: "How come I see you in this state of grief, O messenger of Allah!" He said: "I have been digging the graves of al-Husain and his companions tonight."

7. The Jinns and Al-Husain

He said: Abu Hafs Umar b. Muhammad reported to me from Ali b. al-Abbas, who reported from Abdul Karim b. Muhammad, who reported from Sulaiman b. Muqbil al-Harith, who reported from Mahfooz b. al-Munzar, who reported from an elder of Banu Tameem, who lived at al-Rabiya.

He said: I heard my father say that they did not know of al-Husain's martyrdom till evening of Ashura. He said: I was sitting at al-Rabiya with some people from that district, and we heard a voice saying:

> "By Allah, I have not come to you till I had seen at Kerbala,
>
> the head cut off, with two dusty cheeks!
>
> And around him, young men whose throats spurt out blood,
>
> and like lamps spreading light in the darkness.
>
> I prodded my camel (to run) so that I could meet them
>
> before the reticent ones go to meet the Houris.

But the destiny prevented me, and Allah would fulfil it,

And the command of Allah was a determined fate.

Al-Husain was a lamp from which light was obtained.

Allah knows that I have never lied,

May Allah bless the body, which has been contained

by al-Husain's grave, as a good companion.

In the neighbourhood of the Prophet in the chambers,

and of Ali and al-Tayyar, pleased and satisfied."

So we said: "May Allah bless you with mercy, who are you?" He said: "My father and I are Jinn of Nasibayn. We intended to help al-Husain, peace be upon him, and assist him with our lives. So we proceeded from Haj, but reached him when they had been killed.

8. Zainab b. Ali's address at Kufa

He said: Abu Ubaidullah Muhammad b. Imran al-Marzbani reported from Ahmad b. Muhammad al-Jawhari, who reported from Muhammad b. Mahran, who reported from Musa b. Abdul Rehman al-Masrooq, from Umar b. Abdul Wahid, from Ismail b. Rashid who reported from Hazlam b. Sateer, who said:

I arrived at Kufa in Muharram of 61 Hijrah as Ali b. al-Husain was departing with the ladies from Kerbala, surrounded by the troops. People gathered to have a sight of them. When he approached with the ladies sitting on unsaddled camels, the women of Kufa began weeping and wailing. I heard Ali b. al-Husain say with a feeble voice as he was exhausted by ailment, and around his neck was a neckband, and his hands were tied to the neck. He said: "Beware, (if) these women are indeed weeping - then who killed us?" He said: And I saw Zainab b. Ali, peace be upon them, and I had never seen a lady with all her modesty being so eloquent. It seemed that she spoke in Amirul Mo'mineen's voice." He said: She raised her hand towards the people to silence them, so the breathing slowed and the noises were silenced. Then she said:

"All praise be to Allah; and His blessing on my father, the messenger of Allah. Know

you O people of Kufa, O people of chicanery and betrayal. May your tears never dry, and may your wailing never quieten. Your example is of *'the one who unravels her yarn after it is firmly spun. You take your oaths merely to deceive one another.'* (16:98). O people! Are there any among you except those suffering from vainglory, blemished by disgrace, and with bosoms full of hatred? Cowards when confronted, helpless before the enemies, violators of oath of allegiance, wasting the responsibilities? Miserable is what you have forwarded, that has incurred the wrath of Allah upon you. And you will be in chastisement forever.

So, you are crying? Yes, cry a lot, and laugh a little for you have earned its disgrace and its infamy; and you will never be able to wash off the filth stuck to you. You have forsaken and intrigued against the scion of the seal of the Prophet-hood, master of the youths of Paradise, refuge of your chosen ones, retreat for the calamities befalling you, landmark to your destination, the highway of your Proof. How evil is the burden you bear? Wretched be you and reversed be your plans! The effort has failed, and hands are full of nothing but dust, and the bargain has sustained a loss. You are laden with the wrath of Allah, and humiliation and abasement has been stamped upon you.

Woe unto you! Do you know which liver of Muhammad have you torn apart, and which blood have you spilled? And which nobility have you struck? *'Indeed you have come up with a thing abominable and shocking. From which, the heavens are about to be rent asunder, the earth split and the mountains fallen to pieces.'* (19:89,90). What you have committed is foolishness and degradation enough to fill the heavens and the earth! Are you then surprised if the heavens rain blood? *'And the chastisement of the hereafter is even more degrading.'* (41:16). So do not take these moments of respite lightly - for He is not prompted by haste nor is it feared that He will miss the reprised. No! *'Your Lord is ever observant.'* (89:14)."

He said: Then she was silent. And I saw people bewildered, their hands on their mouths, and I saw an old man weeping till his beard was drenched and he said:

> "Their elderly are the best among the elderly people
>
> and their progeny, when any progeny is taken into account,
>
> is never wrong, nor discredited."

9. The first elegy on Al-Husain

He said: Abu Ubaidullah Muhammad b. Imran al-Marzabani reported to me from Muhammad b. Ibrahim, who reported from Abdullah b. Abu Saeed al-Warraq, who

reported from Masood ibn Amru al-Jahdari, who reported from Ibrahim b. Dahah, who said:

The first elegy recited for al-Husain b. Ali, peace be upon him, was by Aqabah b. Amru al-Sahmi, from the tribe of Banu Salim b. Awf Ibn Ghalib:

"(After the tragedy of Kerbala) when the eye was content

(having seen enough) in this life, and (when) you fear in this

world, as its light has turned into darkness.

I passed by the grave of al-Husain at Kerbala,

My tears rolled down copiously for him,

And I have since not stopped lamenting and weeping in sorrow,

my eyes are helped by its tears and the hearing by sigh.

And tears were shed, besides al-Husain, on the group

whose graves surround him on both sides,

Salaams on the interred ones at Kerbala,

Yet, my salaams visiting them are too little for them,

Salaams to them in the evening and during the day,

conveyed by the wind blowing on it and by the dust it carries

And the groups of people continues to visit his grave,

whose musk and aroma exudes fragrance to them."

10. The famous poem by De'bal

He said: Abu Ubaidullah Muhammad b. Imran al-Marzbani reported to me from Abdullah b. Yahya al-Askari, who reported from Ahmad b. Zayd b. Ahmad, who reported from Muhammad b. Yahya b. Aktham Abu Abdillah, who reported from his

father Yahya b. Aktham al-Maruzi, who said: Ma'moon summoned Débal b. Ali Al-Khizai, may Allah bless him with mercy, and granted him safe conduct. When he arrived, I was sitting near al-Ma'moon. He said:

"(O Débal), recite to me your major poem." Débal felt restrained and at first, displayed his ignorance about it. Then Ma'moon told him: "You will be safe, the same way as you were granted safe conduct." So he recited:

"My wife regretted when she saw my indifference to women,

And considered my maturity a sin unpardonable!

She expected youthfulness after her own forelocks had turned hoary,

and though her racing horse had already run a round of old age.

O wife, my hoary head teaches me,

to remember the Resurrection, and to submit to destiny!

Had I been inclined towards the world and its décor,

then would I have wept over some of the people gone by.

The world has attacked my family members and ruined them,

causing a cleavage like the one hit with a stone.

Some stood against it, while some responded to

the call of death and the remaining are on the wake.

So those who have remained, I fear their departure,

of course, the return of those who have turned away is not awaited.

Now, it has so become that I am given the news about

my family and my children,

like a dreamer relating a dream after remembering it.

Had it not been that my eyes are preoccupied with

the (grief of) kinsfolk of the Prophet of Allah, who have gone,

I would not have stayed.

(And as you know) Your cheeks have an occupation

(of crying) in respect of your friends,

preventing it from sleeping because of the lost ones.

How many of their arms lie in Kerbala, cut off from the body,

and how many soiled cheeks lie on the dusty plain.

They go to where al-Husain was slain, in the eve and at night

and they say: 'This is the master of all men.'

O ungrateful Ummah! You have not rewarded Ahmad

(peace be upon him and his progeny)

for his heroic struggle in the name of the revealed

verses and chapters (of the Qur'an).

When he left the world, you as survivors treated

his children, the way a wolf does to save Dhu Baqr."

Yahya said: Then al-Ma'moon ordered me to go out to complete his work, I rose. When I returned, Débal was completing his poem with following verses:

"There is no one remaining among the living who we know

from the tribes of Yaman, Bakr or Mudhar,

except that they have a hand in their blood.

As did the people of Aysar who participated in the massacre,

By killing, imprisoning, frightening and by plunder,

the way soldiers acted in the lands of Byzantine and Khazar;

I find the Umayyad excused if they killed,

but I do not see for Banu Abbas any justifiable excuse!

A band of people who they killed first in the name of Islam,

till when they seized power, then they allowed it

branding them as infidels; (they were)

The sons of Harb, Marwan and their families,

the sons of Muit, the rulers of rancour and spite;

Pause and see the grave of the pure one at Tus,

look at it if you have anything to do with faith!

Alas! Every one is mortgaged to which his

two hands do, so take what you wish or leave it."

He said: (Upon hearing this) al-Ma'moon threw his turban on the ground and said: "By Allah! O Débal, you have spoken the truth."

11. The Prophet's relation continues

He said: Abul Qasim Ja'far b. Muhammad, may Allah bless him with mercy, reported to me from Ja'far b. Muhammad b. Mas'ood, from his father Abu al-Nadhr al-Ayyashi, who reported from Muhammad b. Hatim, who reported from Muhammad b. Muadh, who reported from Zakariyya b. Adi, who reported from Ubaidullah Ibn Amru from Abdullah b. Muhammad b. Aqil, from Hamza b. Suhaib, from Abu Saeed al-Khudari, from his father who said:

I heard the Prophet, peace be upon him and his progeny, say from the pulpit: "What has happened to the people who say that blood relationship with me shall have no benefit on the Day of judgement. Yes, by Allah! My womb relation is linked here and hereafter. And surely, O people, I shall precede you onto the Pool. When you will arrive. Someone will say: 'O messenger of Allah, I am so and so, son of so and so.' Then I will answer: 'As for your lineage, I am aware (of it). But after I had gone, you took to the left side, you retracted your footsteps backwards, on your heels."

12. Ali(AS) divides people of the paradise and of hell

He said: Al-Mudhaffar b. Muhammad al-Warraq reported to me from Abu Ali Muhammad b. Hammam, who reported from Abu Saeed al-Hasan b. Zakariyya al-Basri, who reported from Umar b. al-Mukhtar, who reported from Abu Muhammad al-Barsi, from al-Nadhr b. Suwaid, from Abdullah b. Maskan, from Abu Baseer, from Abu Ja'far Muhammad al-Baqir, from his forefathers, peace be upon them, that:

The Prophet, peace be upon him and his progeny said: "How will it be for you O Ali, when you will stand on the brim of hellfire, and the bridge (Sirat) will be laid, and the people will be told: 'Cross the bridge.' And you will tell the hellfire: 'This is for me, and this is for you!' So Ali said: "O messenger of Allah, who will be those with me?" He said: "They are your Shias, with you wherever you will be."

13. Benefit of meeting others

He said: Al-Shareef al-Swaleh Abu Muhammad al-Hasan b. Hamza, may Allah bless him with mercy, reported to me from Abul Hasan Ali b. al-Fadhl, who reported from Abu Turab Ubaidullah b. Musa, who reported from Abul Qasim Abdul Azim b. Abdullah al-Hasani, may Allah bless him with mercy, who said:

I heard Abu Ja'far Muhammad b. Ali b. Musa, peace be upon them, say: "Meeting with the brothers widens your intellect and fertilizes your wisdom, even if your meeting with them may be very few."

And may Allah bless upon our master Muhammad, the Prophet and his pure progeny.

Chapter 39
Thirty Ninth Assembly

Met on Saturday, 23rd of the month of Ramadhan, in 411 Hijrah. Our grand Sheikh al-Mufid, Abu Abdillah Muhammad b. Muhammad b. al-No'man, may Allah support his capabilities, narrated:

1. Hope from none but Allah

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan b. al-Walid, may Allah bless him with mercy, reported to me from his father who reported from Muhammad b. al-Hasan al-Saffar, who reported from Ali b. Muhammad al-Qasani, from al-Isfehani, from al-Minqari, from Hafs b. Ghiyath al-Qadhi, who said:

I heard Abu Abdillah Ja'far b. Muhammad, peace be upon him, say: "When anyone of you wishes that Allah grants him whatever he asks for, then he should despair of receiving anything from men; and he should pin hope on none but Allah, Most High. When Allah knows that from his heart, He grants him all his wishes." He said: "Take account of yourselves (by introspection) before you are called upon to do so, for the place on the Day of Resurrection has fifty stations, each one has a stay of one thousand years." Then he recited the verse: *'... one day the duration of which is fifty thousand years.'* (70:4).

2. Admonitions by Ibn Al-Abbas

He said: Abul Hasan Ali b. Muhammad b. Hubaish al-Katib reported to me from al-Hasan Ibn Ali al-Za'farani, from Abu Ishaq Ibrahim b. Muhammad al-Thaqafi, from Habib b. Nasr, from Ahmad b. Bashir b. Sulaiman, from Hisham b. Muhammad, from his father Muhammad b. al-Saeb, from Ibrahim b. Muhammad al-Yamani, from Ikramah, who said:

I heard Abdullah b. Abbas telling his son Ali b. Abdillah that: "Let knowledge be the treasure you amass; and be more jubilant because of that, than treasuring pink gold. For I am entrusting to you an advice which if you heed, then Allah will combine for (the success in) your affairs in this world and the next.

Do not be of those who hope for the hereafter without any deeds, and procrastinated seeking repentance because of prolonged hope. He speaks in this world like an ascetic, but acts like the one inclined. If given something in it, he is never content, and if favoured, he is never satisfied. He is unable to thank for what has been given, and desires to get from what is remaining. He enjoins but does not practice it, claims

to love the righteous, but does not act the way they do, and pretends to hate the ignorant, while he is one of them. He says: 'I do not act and suffer hard work, why should I not rest and hope?' So he hopes to be forgiven while he is engaged in disobedience (to Allah).

He has lived in it (i.e. the world) long enough to remember the admonitions. And for the bygone, he says: 'Had I worked and built, it would have been my asset'; and as for the remaining days, he goes on disobeying his Lord without any scruple. If struck by illness, he does not repent for not having acted, and if recovers, he feels secure and conceited and then delays further to act. He is self-conceited when healthy, and despondent when afflicted. If favoured, be becomes insolent, and when granted in plenty, he ruins (himself). His mind deludes him in matters which are doubtful (i.e. the worldly affairs), and does not overcome him in matters which he knows as certain (i.e. death and hereafter). He has no trust in the sustenance, which has been guaranteed for him and is not content with his share. He does not show willingness before he toils, and does not toil for which he is inclined. If he finds himself self-sufficient he becomes wanton and arrogant, and if he becomes poor he loses hope. He hopes for more without being content, and wastes from himself that which is more. He fears death because of his own evil deeds yet does not abandon the evil in his life. When desires tempt him, he falls into sins and then hopes for forgiveness, and when told to act for the hereafter he resists. When supplicating, he exaggerates his keenness, but when it comes to act, he is remiss. He is insistent when seeking favours, and is deficient when it comes to act. Rushes into the worldly affairs tiring himself to indisposition, and when he recovers, engages in errors with negligence.

He fears death, but does not care about the missed opportunity. When he sees the little sins of others, he feel concerned about it, but for himself, he is hopeful without any deeds. He censures others, and at the same is self-congratulating. He prefers to be trusted when pleased, and adopts dishonesty when displeased. If he is healthy or recovers from illness, he believes he has been pardoned and if he is taken ill, he covets health and then repeats (his evil deeds). He neither stands at night (for prayers) nor does he pass his day fasting. A day breaks and he worries about his lunch, and an evening falls and he thinks of dinner. Those above him seek refuge with Allah from his evil (intentions) and those below him are not safe from him in spite of the refuge. When he hates, he ruins himself in going to its extreme, and does not fall short when he loves. Little things upset him, and on having plentiful, he transgresses. He wants to be obeyed, while he remains disobedient. May we turn to Allah for help!"

3. The inmates of the Prophet's household

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Muhammad b. Muhammad b. Sulaiman al-Baghandi, who reported from Harun b. Hatim, who

reported from Ismail b. Tawbah, who reported from Mas'ab b. Sallam, from Abu Ishaq, from Rabee'ah al-Sa'd, who said:

I came to Hudhaifah b. al-Yaman, may Allah have mercy on him, and requested him to relate to me what he heard from the Prophet, peace be upon him and his progeny, or what he saw him do, so that I may follow it. He said: "Remain with the Qur'an." I said: "I have read the Qur'an, I have come to you to know of what I have neither seen or heard. O Allah! I make you my witness on Hudhaifah, that I have come to him so that he may narrate to me what I have not seen nor heard about the Prophet of Allah, peace be upon him and his progeny, but he is refusing me, and hiding it from me."

Hudhaifah said: "O brother, you are pressing me hard." Then he said: "Take this short one from a long list, which contains all, that matters to you. The sign of Paradise for this Ummah is (personified in) the Prophet, peace be upon him and his progeny, (though) he ate food (like us) and strolled in the markets."

Then I said to him: "Guide me to the sign of Paradise (now) so that I may follow it, and show me the sign of hell, so that I may guard myself against it." He said: "By Him Who controls my soul, the sign of Paradise and its true guides till the Day of Resurrection are the true Imams from the descendents of Muhammad, peace be upon him and his progeny. And the sign of hellfire and the leaders unto unbelief and hell, up to the Day of Resurrection, are other than them.

4. The virtues of Shiahs

He said: Abul Hasan Ali b. Khalid al-Maraghi, may Allah bless him with mercy, reported to me from al-Qasim b. Muhammad al-Dallal, who reported from Ismail b. Muhammad al-Muzni, who reported from Uthman b. Saeed, who reported from Abul Hasan al-Tameemi, from Sabrah b. Ziyad, from al-Hakam b. Utaibah, from Hanash b. al-Mo'tamar, who said:

I once called upon Amirul Mo'mineen, Ali b. Abi Talib, peace be upon him, and said: "Salaam upon you, O Amirul Mo'mineen and His mercy and blessing, how are you? He said: "I am in a state of loving those who love us, and hatred for those who hate us. And our friends are in a state of rejoicing in the mercy of Allah which they were expecting and our enemies are in a state of founding their edifice on the crumbling brink and that brink will fall down with him into the fire of hell. The gates of Paradise are opened for those who belong to it. So happiness and delight for the people who have earned their mercy of Allah, and ruination be for those who are in hell.

O Hanash, whoever wishes to know whether he is our lover or not, he should search his own heart. If he loves our friend and partisans, then he is not our enemy, but if he

hates our friends and partisans, then he is not our lover. Allah has a covenant with our lovers for our friendship, and has written the names of our adversaries in the record. We are the ones of noble descent, and our ancestors are the ancestors of the Prophets."

5. Ali (AS) predicts his victory at the Battle of Basrah

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abul Abbas Ahmad b. Muhammad b. Saeed al-Hamdani, who reported from Abu Awanah Musa b. Yusuf b. Rashid, who reported from Abd al-Salaam b. Asim, who reported from Ishaq b. Ismail Hamwayh, who reported from Amru b. Abu Qais, from Maysarah b. Habib, from al-Minhal b. Amru, who said:

A man from Banu Tamim reported to me that we were with Amirul Mo'mineen, peace be upon him, at Dhu Qar, and we thought we were to be seized on that day. Then I heard him say: "By Allah! We will overcome this dissenting group. And these two, Talha and Zubair, will be killed and their troops will be uprooted."

Al-Tameem said: I went to Abdullah b. al-Abbas and said to him: "Do you hear what your cousin says?" He said: "Do not make haste, wait till we see what happens." When the result of Basrah battle became known, I came to him and said: "Your cousin was right in what he said." He said: "We the companions of the Prophet Muhammad, peace be upon him and his progeny, used to say that he has given him (i.e. Ali) eighty pledges exclusively. Perhaps this was one of them."

6. The excellence of Al-Sadiq

He said: Abu Ja'far Muhammad b. Ali b. al-Husain b. Musa b. Babawayh al-Qummi, may Allah bless him with mercy, reported to me from his father, who reported from Muhammad b. Abul Qasim, from Ahmad b. Abu Abdillah al-Barqi, from his father, from the one who heard from Hannan b. Sadir al-Sayrafi, who said:

I dreamt and saw the messenger of Allah, peace be upon him and his progeny, with a bowl before him covered with a cloth. I came closer to him and greeted him, and he returned my greetings. Then he removed the cloth from the bowl, which was filled with fresh dates. He began to eat from it, so I went closer still and said: "O messenger of Allah, may I have one?" He gave me one, which I ate. Then I requested for another one, and he gave and I ate. This way, just as I ate one, I went on requesting for another till he gave me eight of them. As I ate the last, I asked for more, but he said: "Enough for you."

He said: I woke up from my dream. Next day, I visited al-Sadiq Ja'far b. Muhammad,

peace be upon him, and before him was a bowl covered with cloth, the same way as I had previously seen in my dream, before the Prophet. So I greeted him and he returned my greetings, then he uncovered the bowl, which was filled with fresh dates. He began to eat, and I felt surprised. I said: "May I be your ransom, could I have one?" He gave one to me, which I ate. Then I requested for another and he gave. And so I went on asking for another till he gave me eight. Then I asked for more, so he said: "If my grandfather, the Prophet, peace be upon him and his progeny, had given more, I would have also given." So I related to him the dream. He smiled as if he knew what had transpired.

7. Words of wisdom on knowledge

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from al-Sheikh al-Swaleh Abdullah b. Muhammad b. Ubaidullah b. Yaseen, who said: I heard the righteous slave of Allah, Ali b. Muhammad b. Ali al-Ridha, peace be upon them, at Samarra, reporting from his forefathers, peace be upon them, who said:

Amirul Mo'mineen, peace be upon him said: "Knowledge is the most precious legacy, and civility and good manners are beautiful adornments, and thinking intellectually is a clean mirror, and drawing lessons from the events is the best warner and advisor. The best description to cultivate for yourself is to avoid that which you would not like others to do to you."

May Allah bless you our master Muhammad, the Prophet, and his pure progeny.

Chapter 40
Fortieth Assembly

Met on Wednesday, 24th of the month of Ramadhan in the year 411 Hijrah, Muhammad b. Muhammad b. al-No'man, may Allah support his capabilities, narrated:

1. Admonition from Ali b. Al-Husain

He said: Abul Hasan Ahmad b. Muhammad b. al-Hasan b. al-Waleed al-Qummi, may Allah bless him with mercy, reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa from al-Hasan b. Mahboob, from Malik b. Atiyyah, from Abu Hamza al-Thumali, who reported that:

Ali b. al-Husain, peace be upon him, used to say: "O son of Adam! You will always be your best as long as you have an admonishing inner self; and as long as you are anxious to take your own account; and as long as the fear of Allah is your norm, and sorrow (over your lapses) is your garment. O son of Adam! Surely, you will die one day, and you will be resurrected and made to stand before Allah, Most High, and be questioned. So prepare an answer."

2. Defend your brother's name

He said: Abu Hasan Ahmad b. Muhammad al-Jurjurai reported to me from Ishaq b. Abdus, who reported from Muhammad b. Abdillah b. Sulaiman al-Hadhrami, who reported from Muhammad b. Ismail al-Ahmasi, who reported from Al-Maharibi, from Ibn Abi Laila, from al-Hakam b. Utaibah from Ibn Abu al-Darda', from his father who said:

A man defamed and slandered another man in presence of the Prophet, peace be upon him and his progeny, so a person from the people present, refuted him. The Prophet, peace be upon him and his progeny, said: "Whoever defends the honour of his brother, that act will shield him from hellfire."

3. Sympathy for Ahlulbait

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawayh, may Allah bless him with mercy, reported to me from his father, who reported from Sa'd b. Abdillah, from Ahmad b. Abu Abdillah al-Barqi, who reported from Sulaiman Ibn Salemah al-Kindi, from Muhammad b. Saeed b. Ghazwan, and Isa b. Abu Mansoor, from Aban b. Taghlib, who reported that:

Abu Abdillah Ja'far b. Muhammad, peace be upon him, said: "A person who sighs in grief over the wrongs meted out to us, that sigh is extolment of Allah, and his anxiety about us is an act of worship, and to conceal our secrets is a struggle in the way of Allah". Then Abu Abdillah, peace be upon him said: "This tradition ought to be written in gold."

4. Ali (AS) praises his partisans

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Ahmad b. Muhammad b. Saeed, who reported from Abu Awanah, Musa b. Yusuf al-Qattan, who reported from Ahmad b. Yahya al-Awadi, who reported from Ismail b. Aban, who reported from Ali b. Hashim b. al-Bareed, from his father, from Abd al-Razzaq b. Qais al-Rahbi, who said:

I was sitting with Ali b. Abi Talib, peace be upon him, near the gate of the palace, till sunlight forced him to seek shelter near the palace wall. So he hastened to enter, but a man from Hamdan stood up and clung to his clothes, saying: "O Amirul Mo'mineen, narrate to me a comprehensive tradition by which Allah may benefit me." He said: "Are there not enough traditions?" He said: "Yes, but narrate to me a comprehensive one which would benefit me." He said: "My friend, Prophet of Allah, peace be upon him and his progeny, narrated to me that, I shall arrive at the Pool with my Shias, with our thirsts already quenched. Their faces will be bright. And our enemies will arrive there suffering from thirst, with their faces darkened. Take this brief one from a long list. (Remember) you are with the one you love, and for you is what you have acquired. Release me, O brother from Hamdan." Then he entered the palace.

5. Ali (AS) exposes the hypocrite tribes

He said: Abul Hasan Ali b. Muhammad al-Katib reported from al-Hasan b. Ali al-Za'farani, from Ibrahim b. Muhammad al-Thaqafi, from Yusuf b. Kulaib, from Mu'awiyah b. Hisham, from al-Sabah b. Yahya al-Muzani, from al-Harith b. Husayrah, who said:

A group from the companions of Amirul Mo'mineen reported to me that one day he said: "Call the fellow from the tribes of Ghunay and Bahilah (and another tribe they had named), and let them take their shares from the spoils. By He Who splits the seed and created life, they (actually) have no share in Islam. And I am a witness, so is my status at the Pool and the Praised Station, that they are indeed the enemies in the world and the next. (If I had my way) I would punish Ghunay, which would terrify the Bahila. And if I am firm on my feet, I would identify tribes against tribes, and would falsify six tribes which have no part in Islam."

6. Weeping over Al-Husain

He said: Abu Amru Uthman b. Ahmd al-Daqqaq permitted me to report what he reported from Ja'far b. Muhammad b. Malik, who reported from Ahmad b. Yahya al-Awadi, who reported from Mukhawwal Ibn Ibrahim, from al-Rabee' b. al-Munzir, from his father who reported from:

Al-Husain b. Ali, peace be upon him, that he said: "Whoever sheds a tear from his eyes for us, or fills his eyes with tears for us, Allah will grant him for that an eternal place in Paradise." Ahmed b. Yahya al-Awadi said: I saw al-Husain b. Ali, peace be upon him, in dream and related to him: "Mukhawwal b. Ibrahim has reported to me from al-Rabee' b. al-Munzir, from his father from you that you said: Whoever sheds a tear from his eyes for us, or fills his eyes with tears for us, Allah will grant him an eternal place in Paradise." He said: "Yes." So I said: "(In that case), the chain of narration between you and me does not exist any more."

7. The status of Quss b. Sa'edah

He said: Abu al-Tayyib al-Husain b. Muhammad al-Tammar reported to me from Muhammad b. al-Qasim al-Anbari, who reported from Abul Hasan Hamid b. Muhammad b. Hamid al-Tameemi, who reported from Abu Abdillah Muhammad b. Nuaim al-Abdi, who reported from Abu Ali al-Rawwasi b. Abdullah, who reported from Abu Masood Ubaid b. Samee', from al-Kalbi, from Abu Swaleh, from Ibn Abbas, who said:

When the delegation of Ayad called upon the Prophet, peace be upon him and his progeny, he asked them: "What happened to Quss b. Sa'edah?" They said: "O Prophet of Allah! he died." The Prophet, peace be upon him and his progeny, said: "May Allah bless Quss b. Sa'edah with mercy, it is as if I am looking at him in the marketplace of Ukkaz, seated on the grey camel. He spoke very pleasently, which I did not try to remember." A man from the delegation said: "I have memorized it, O, Prophet of Allah! I heard him say at Ukkaz:

"O people! Hear, listen and remember (me). He who lives must die, and he who dies loses the opportunity (for acts). And all that is expected will soon occur. (Ponder upon) the dark night and the heavens full of constellations, and swelling seas and the gleaming stars and the rains and the vegetation and the fathers and the mothers, and those who go and those who come, and the light and the darkness and the good and the evil, and the clothes and attire and that which you ride, eat and drink! Surely, there is a heavenly news in the sky, and no doubt there are lessons to draw from (the events on) the earth. How come I see men go and never return? Is it because they liked the place there, therefore they stayed? Or were they left so they fell asleep? Quss b. Sae'dah swears by Allah, a solemn oath which has no blemish. There is no

religion, which Allah likes more than the one whose duration overwhelms you and which covers your period (in all its aspects). Blessed are those who will find the bringer of that faith and then follow him, and woe unto him who will find him but reject him." Then he said:

"The early ones who have gone away

since centuries, in them there are examples for us;

When I saw that death has departures,

with none to be stopped or returned.

And I saw my people going towards it - all,

big and small ones.

The bygone does not return to you,

nor anyone from ancient times,

I am certain that quite inevitably,

I will be gone, the way the people have gone."

Then the Prophet, peace be upon him and his progeny said: "Allah may bless Quss b. Sa'edah with mercy. I hope he will rise on the Day of Resurrection as a single model (of virtue)." The man from the delegation said: "O Prophet of Allah! I saw something amazing about Quss." He (i.e. the Prophet) asked: "What was that?" He said: One day, as I was standing near a mountain in our district called Sam'aan, on an extremely hot summer day, I saw Quss b. Sa'edah standing under the shadow of a tree, and there was a stream flowing. Around the stream were several animals that had arrived to drink. There a wild animal jostled another with its paw. Quss hit him with his hands and said: "Wait till the one who has come before you has finished drinking." When I saw him, and the animals around him, I felt frightened. He said: "You do not have to worry. Do not fear, Allah willing."

Then I came across two graves with a mosque in between. When I became close to him, I asked about those two graves. He said: "These are of my two companions who were worshipping Allah here with me. They died, I buried them here and erected a mosque between them, so that I could pray in it till such time when I join them." Then

he reminisced the old days with them and talked of what they did. Then he wept and said:

"Rise, O my two friends, You have indeed slept for long.

I find that you have still not finished your slumber.

Do you not know that I am alone at Sam'aan?

and I do not have anyone who I loved except you two?

I shall stand by your graves, not departing,

the whole night long, till I hear your voices,

I shall weep over you as long as I live,

and who is there to answer to one who laments, weeping?

As if you two and death are the two sole objectives

for my soul in my grave, the same way as it came upon you.

And if a soul could act as a shield for another soul,

I would have offered my soul to be your ransom."

8. Refrain from Jealousy

He said: Abu Nasr Muhammad b. al-Husain al-Baseer reported to me from Ali b. Ahmad b. Sa'yabah, who reported from Umar b. Abd al-Jabbar, from his father, who reported from Ali b. Ja'far b. Muhammad, from his brother Musa b. Ja'far, from his father Ja'far b. Muhammad, from his father, from his grandfather, peace be upon them, who said:

The Prophet, peace be upon him and his progeny, one day said to his companions: "Be it known that an evil from the bygone people has crept into you, and that is envy and jealousy. It does not shave off the hair, it shaves off the faith. A man can save himself from that if one controls his hands, spares his speech and does not slander his Mo'min brother."

And may Allah bless our master, Muhammad, the Prophet and his pure progeny.

Forty First Assembly

Met on Saturday, when 10 nights were left of the month of Ramadhan, in the year 411 Hijrah. Our grand Sheikh al-Mufid Abu Abdillah Muhammad b. Muhammad b. al-No'man, may Allah support his capabilities, narrated:

1. Do not have long hopes

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Muhammad b. al-Walid, who reported from Ghandar Muhammad, who reported from Sha'bah, from Salemah b. Kuhail, from Abu al-Tufail Amir b. Wathilah al-Kinani, may Allah bless him with mercy, who said:

I heard Amirul Mo'mineen, peace be upon him, say: "The things I fear most about you are (two): (Delusion by) long (desire and) hope, and following the lusts (and temptations). As for the long hope, it makes one forget the world hereinafter, and the lusts (and base desires) keeps one back from the truth. Be it known to you that the world has indeed turned its back, and the next world has turned up to face you. And each has its own children; so be the children of the hereinafter and do not be the children of this (transitory) world. For surely, today is the day of action and no accounting, and the next world is for accounting and no action."

2. What the Prophet said about Ali (AS)

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abu Muhammad Abdullah b. Muhammad b. Saeed b. Ziyad b. Kananah, who reported from Ahmad b. Isa b. al-Hasan al-Hubi, who reported from Nasr b. Hammad, who reported from Amru b. Shimr, from Jabir al-Jo'fi, from Abu Ja'far Muhammad b. Ali, peace be upon him, from Jabir b. Abdillah al-Ansari, who reported that:

The Prophet, peace be upon him and his progeny said: Jibraeel descended to me and said: "Allah commands you to rise and confirm the excellence of Ali b. Abi Talib, peace be upon him, above others, by addressing your companions, so that they may convey to their posterity on your behalf. And He commands all the angels to hear from you what you mention. And Allah, reveals to you, O Muhammad, that whoever opposes you in His command, for such a person (the destination) is hellfire; and whoever obeys, for such a person (the destination) is Paradise."

So the Prophet, peace be upon him and his progeny, caused an announcement for congregational prayers. People gathered, and the Prophet, peace be upon him and his progeny, set out to climb high on the pulpit. The first thing that he uttered was "I seek refuge in Allah from the accursed Satan. In the name of Allah, Most Merciful." Then he said:

"O people! I am the bringer of good tidings and I am the warner. I am the Prophet of Makkah. I want to convey to you from Allah, Most High, regarding a man whose flesh is my flesh and whose blood is my blood. He is the treasure of knowledge, and it is he who Allah has chosen from this Ummah. He selected him, guided him, befriended him and created me and him (of one essence). He made me excel above others by the Prophethood, and made him excel above other by making him my emissary. He made me be city of knowledge and him its gate. Made me the treasurer of knowledge and the purveyor of the laws from Him, and gave him (i.e. Ali) the successorship. He made his matter quite manifest, and warned against enmity against him, and drew closer to Him those who love him. He forgave his Shias, and commanded all the people to obey him. And surely, Allah says: 'Whoever takes him as an enemy, is My enemy, and whoever befriends him is My friend. And whoever shows hostility to him is hostile to Me, and whoever opposes him opposes Me. And whoever disobeys him, disobeys Me and whoever hurts him, hurts Me. And whoever hates him hates Me, and whoever loves him, loves Me. And whoever has an ill intention against him has the same against Me, and whoever plots against him, plots against Me. And whoever helps him, helps Me.

O people! Listen to what he commands you to do, and be obedient to him. I warn you of Allah's chastisement, (and of the day): *'On the Day when every soul will find all the good it has done face to face; and the evil it has done, it will wish that they might be a great distance between it and the evil it has done, and Allah cautious you to be wary of Him.'* (3:30)." Then he took Amirul Mo'mineen, peace be upon him, by his hands and said: "O people! This is the master of the believers and the Proof of Allah (and His authority) over the entire creation; and the one who will fight the infidels. O Allah! I have indeed conveyed and they are Your slaves. You have the power to reform them, so reform them (for the better) with Your mercy, O merciful of all the mercifuls. I seek forgiveness from Allah for myself and all of you."

Then he climbed down from the pulpit and Jibraeel came to him (again) and said: O Muhammad, Allah, Almighty, sends you His greetings and says: "May you be rewarded the best for conveying your mission. You have indeed conveyed your Lord's message, and have advised your Ummah, and you have (today) pleased the believers and you have grieved the infidels. O Muhammad, your cousin will face tribulations and many will face tribulations because of him! O Muhammad, say: All praise be for the Lord of the worlds, and soon the wrongdoers shall know what awaits them, and say it at all times."

3. A letter from Ibn Hanafiyyah to Ibn Abbas

He said: Abu Ubaidullah Muhammad b. Imran al-Marzbani reported to me form Abul Hasan Ali b. Abdul Rahim al-Sajistani, from his father, from al-Hasan b. Ibrahim, from Abdullah b. Asim, from Muhammad b. Bishr, who said:

When Ibn al-Zubair expelled Ibn Abbas - may Allah bless him with mercy, to al-Taif, Muhammad b.al-Hanafiyyah, may Allah bless him with mercy, wrote to him: "I am informed that Ibn al-Kahiliyya has driven you out to al-Taif. That way Allah, Most High may exalt your name, and grant you great reward, and lift from you the burden. O brother, (in this world) the trials are for the righteous, and blessings of honour are conferred upon the virtuous. If your reward were to be only in the things you like, then your rewards would be be too few. For Allah says (in the Qur'an): *'... and you may dislike a thing which is good for you.'* (2:216). And I have no doubt that the situation you are in is good for you in the sight of Allah. May Allah grant you great patience in this adversity, and enable you to be grateful for (His) bounties. Surely, He has power over all other things."

When the letter reached Ibn Abbas, he replied: "Your letter has reached me, in which you consoled me on whatever has happened to me, seeking your Lord to exalt my name. Surely, He has power to augment the reward, and to benefit by His favours and to grant more of goodness. I do not like the treatment meted to me by Ibn al-Zubair any more than had it been perpetrated by the enemies of mankind, and thus increase my reward. Nor did I expect to earn my Lord's pleausre through his efforts.

O my brother! The world has indeed turned its back and the hereinafter has shadowed. So perform good deeds. May Allah count you and me among those who fear Him, the Unseen, and who act to earn His pleausre, publicly or in privacy. Surely, He has power over all."

4. Imam Hasan's address

He said: Abul Qasim Ismail b. Muhammad al-Anbari al-Katib reported to me from Abu Abdillah Ibrahim b. Muhammad al-Azdi, who reported from Shoaib b. Ayyub, who reported from Mo'awiyah b. Hisham, from Sufyan, from Hisham b. Hassan, who said:

I heard Abu Muhammad, al-Hasan b. Ali, peace be upon him, addressing the people on Friday after they had sworn allegiance to him: "We are the victorious party of Allah, and the nearest kinfolk of His messenger, and the inmates of his pure and immaculate household. We are one of the two invaluable things the Prophet, peace

be upon him and his progeny, left behind for his Ummah. The other one is the Book of Allah in which is expounding of all things, no falsehood can come to it from before it or from behind it. So whoever depends on us for its interpretation will find that we do not fall prey to conjecture, we speak of its realities with certainty.

Obey us, for our obedience is ordained, and is coupled with obedience to Allah and His Prophet. Allah says (in the Qur'an) 'O people who have believed, obey Allah and obey His Prophet and those entrusted with the authority among you. But if there arises any dispute about anything, refer it to Allah and His Prophet.' (5:59) (And he also said) 'If they had referred to the Messenger and to those in the authority among them, those capable of inferring would have known it' (5''63).

And I warn you against listening to the yelling of Satan, for he is indeed your open enemy. If you do, you will be like his friends to whom he said: 'No one can overcome you today, truly I am your protector,' but when the two hosts confronted each other, he turned upon his heels, saying: *'I have nothing to do with you, I see that which you cannot see'* (8:48). Then you will fall prey to the lances, minced by the swords, shattered by the shafts and targeted by the arrows. Then: *'it shall not profit a soul to believe, who did not believe before, or has not earned in its faith any goodness'* (6:158)."

5. Control your temptations

He said: Abul Qasim Ja'far b. Muhammad, may Allah bless him with mercy, reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa, from Ali b. Asbat, from his uncle Yaqoob b. Salim, from Abul Hasan al-Abdi, that:

Abu Abdillah al-Sadiq Ja'far b. Muhammad, peace be upon him, said: "A slave of Allah does not control his temptation for the sake of Allah, except that Allah rewards him by entering him into Paradise."

And may Allah bless our master Muhammad, the Prophet and his progeny.

Chapter 42
Forty Second Assembly

Met on Saturday, the 27th of the month of Ramadhan in 411 Hijrah. Our great Sheikh al-Mufid, Abu Abdillah Muhammad b. Muhammad b. al-No'man, may Allah help him in his capabilities, narrated to us:

1. The most God-fearing, the richest and the most pious

He said: Al-Mudhaffar b. Muhammad al-Balkhi reported to me from Muhammad b. Hammam Abu Ali, who reported from Hamid b. Ziyad, who reported from Ibrahim b. Ubaidullah b. Hayyan, who reported from al-Rabee' b. Sulaiman, from Ismail b. Muslim al-Sakooni from al-Sadiq Ja'far b. Muhammad, peace be upon him, from his father, from his grandfather, who said:

I heard the Prophet, peace be upon him and his progeny, say: "Act according to what Allah had made obligatory upon you, and you will be the most God-fearing; and be content with what Allah has apportioned to you, and you will be the richest of all, and refrain from what Allah has forbidden, and you will be the most pious, and do good to your neighbours, and you will be (true) believer, and be a good companion and you will be a (good) Muslim."

2. Ahlul Bait: the most suppressed

He said:Abu Ubaidullah Muhammad b. Imran al-Marzbani reported to me from Ahmad b. Muhammad al-Jawhari, who reported from al-Hasan b. Aleel al-Anzi, who reported from Abdul Karim ibn Muhammad b. Ali, who reported from Muhammad b. Ali, who reported from Muhammad b. al-Manqar, who reported from Ziyad b. al-Munzir, who reported from Sharjeel, from Umm al-Fadhl b. al Abbas, who said:

When the messenger of Allah, peace be upon him and his progeny, fell seriously ill in his last days, he once woke up while we were crying around him. So he said: "What makes you cry?" We said: "O Prophet of Allah, we are crying helplessly, we cry because you will soon leave us behind, and the heavenly news will cease to come to us. And we cry over the fate of the Ummah after you have gone." The Prophet, peace upon him and his progeny said: "Be it clear to you that you will be suppressed and weakened after I have gone."

3. Ali (AS)'s last narration to Asbagh

He said: Abu Bakr Muhammad b. Umar al-Je'abi reported to me from Abu al-Abbas

Ahmad b. Muhammad Saeed al-Hamdani, who reported from Abu Awanah Musa b. Yusuf al-Qattan al-Kufi, who reported from Muhammad b. Sulaiman al-Muqri al-Kindi, from Abd al-Samad b. Ali al-Nawfili, from Abu Ishaq al-Sabeei', from al-Asbagh b. Nubatah al-Abdi, who said:

When Ibn Muljam hit the fatal blow to Amirul Mo'mineen, Ali b. Abi Talib, peace be upon him, we passed by him in the morning, myself and al-Harith and Swaid b. Ghaflah and other friends. We stopped at the door and just as we heard the weeping, we wept also. So al-Hasan b. Ali, peace be upon him, came to us and said: "Amirul Mo'mineen requests you to return to your homes." So all except myself, departed. Again there was intense wailing from inside the house, and I wept also. Hasan, peace be upon him, came out again and said: "Did I not ask you to leave?" I said: "By Allah, O son of the Prophet of Allah, my heart does not allow me to go, and my feet refuse to carry me, till I see Amirul Mo'mineen, may Allah bless him."

He said: Then he (i.e. al-Hasan) paused and entered. And soon after, he came out allowing me to enter. As I entered, I saw Amirul Mo'mineen sitting with support, with a yellow headband tied round his head, drained of blood and his face pale. I could not discern which one was more yellow, his face or the headband. So I fell over him, kissed him and kept on crying. He said: "Do not cry O Asbagh, for it is my way to Paradise." So I said to him: "May I be your ransom, I know full well that you are proceeding to Paradise. I weep because I will terribly miss you, O Amirul Mo'mineen! May I be your ransom, please narrate to me a tradition which you heard from the Prophet, peace be upon him and his progeny, for I fear that I might never chance to hear from you anything after this day." He said: "Yes, O Asbagh. Once the Prophet, peace be upon him and his progeny, called me and said: 'O Ali, go to my mosque, climb the pulpit and summon the people to gather before you. Then, after praising Allah, Most High, and lauding Him, and invoking abundant blessing upon me, say:

'O People! I am a messenger from the messenger of Allah to you. And he says: Curse from Allah, His honoured angels and His Prophets, and from me befall him who attributes himself to anyone other than his father, or who acts against his masters, or who unjustly usurps the right of his employee (or a person he has hired for work).' So I went to his mosque, climbed upon the pulpit, when the Quraish and others present in the mosque saw me, they drew closer to me. I praised Allah and glorified him, invoked abundant blessings upon the Prophet and then said: "O people! I am a messenger from the messenger of Allah, to you. And he says to you: 'Curse from Allah, His honoured angels and His Prophets and from me befall him who attributes himself to anyone other than his father, or who acts against his masters, or who unjustly usurps the right of his employee (or a person he has hired for work)."

He said: No one from the people spoke anything, except Umar b. al-Khattab, who said: "O Abul Hasan, you have indeed conveyed, but you have come up with a statement which is not clear." I said: "I will convey your response to the Prophet." So I returned and informed the Prophet. He said: Go back to my mosque, climb my pulpit, praise and glorify Allah and invoke His blessings upon me and then say: "O people! We do not come to you with anything unless we have its explanation. So be it known, I am the father, and I am your master, and I am the one employed (by Allah) for you."

4. Foundation of Islam

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawayh, may Allah bless him with mercy, reported to me from his father, who reported from Sa'd b. Abdilllah, from Ahmad b. Muhammad b. Isa, from al-Hassan b. Mahboob, from Abu Hamza al-Thumali, from Abu Ja'far Muhammad b. Ali al-Baqir, peace be upon him, who said:

"Islam has been founded on five pillars: the daily prayers, giving away of alms, fasting in the month of Ramadhan, pilgrimage to the Sacred House, and love of us, Ahlul Bait."

5. Questions about Four Traits

And with the same chain of narration, the Prophet, peace be upon him and his progeny, said:

On the day of Resurrection, the feet of a slave will not move away from Allah, Most High, unless He has asked him four things: "How did you while away your life? How did you earn your wealth? And where did you spend it? And He will ask him about our love, the Ahlul Bait." A person present asked: "And what is the sign of your love, O messenger of Allah?" He said: "To love him," and then he placed his hand on the head of Ali b. Abi Talib, peace be upon him.

6. Salman introduces Ali

He said: Abul Hasan Ali b. Khalid al-Maraghi reported to me from al-Qasim Ibn Muhammad al-Dallal, who reported from Ismail b. Muhammad al-Muzni, who reported from Uthman b.Saeed, who reported from Ali b. Ghurab, from Musa b. Qais al-Hadhrami, from Salema b. Kuhail, from Ayadh b. Ayadh, from his father, who said:

Once Ali b. Abi Talib, peace be upon him, passed by a group of people among whom was Salman, may Allah bless him with mercy. So Salman told them: "Be attached to this man (i.e. Ali) for no one else will inform you of the intimate things about your

Prophet except he."

7. Al-Sadiq Narrates Directly

He said: Al-Mudhaffar b. Muhammad al-Balkhi reported to me from Abu Ali Muhammad b. Hammam al-Iskafi, who reported from Abu Ja'far Ahmed b. Mabandar, from Mansoor b. al-Abbas al-Qasbani, who reported from al-Hasan b. Ali al-Khazzaz, from Ali b. Uqbah from Salim b. Abu Hafsah, who said:

When Abu Ja'far Muhammad b. Ali al-Baqir, peace be upon him, died, I said to my friends: Wait for me till I have been to Abu Abdillah Ja'far b. Muhammad, peace be upon him, to console him. So I visited him, and consoled him saying*: "We are for Allah, and unto Him shall we return."* Then I confirmed: "By Allah, a man who reported from the Prophet directly, and was never asked about the chain of narrators between him and the Prophet, has passed away. By Allah, no one like shall ever be found."

He said: Abu Abdillah remained silent for a few moments, and then said: "Allah, Most Glorified said: "Surely, someone from My slaves may give away in charity a piece of date, then I rear it up, the way you rear up a foal, till I will make it as big as the mountain of Uhud."

When I came back to my friend, I said: "I have not seen anything more surprising than this. We were thinking highly of Abu Ja'far who reported from the Prophet directly, but Abu Abdillah has begun by saying: Allah, Most Glorified, said!"

8. Completion of Faith

He said: Abul Qasim, Ja'far b. Muhammad b. Qawlawayh, may Allah bless him with mercy, reported to me from his father, who reported from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa, who reported from Ali b. al-Hakam, from Abu Saeed al-Qammat, from al-Mufaddhal b. Umar al-Jo'fi, who said:

I heard Abu Abdillah, Ja'far b. Muhammad, peace be upon him, saying: "The faith of a slave (of Allah) is never complete without four traits: noble character, generosity, sparing of unnecessary speech, and spending the surplus from ones wealth."

And Praise to Allah, the Lord of Universe. And may Allah bless our master, Muhammad, the Prophet and his pure progeny.

Chapter 43
Completion

The completion of this book of dictations is in this month of Ramadhan, in the year 411 Hijrah. And Allah is Sufficient for us and an Excellent Trustee.

Translated work completed on Wednesday 20th May 1998 at 9.10 a.m.